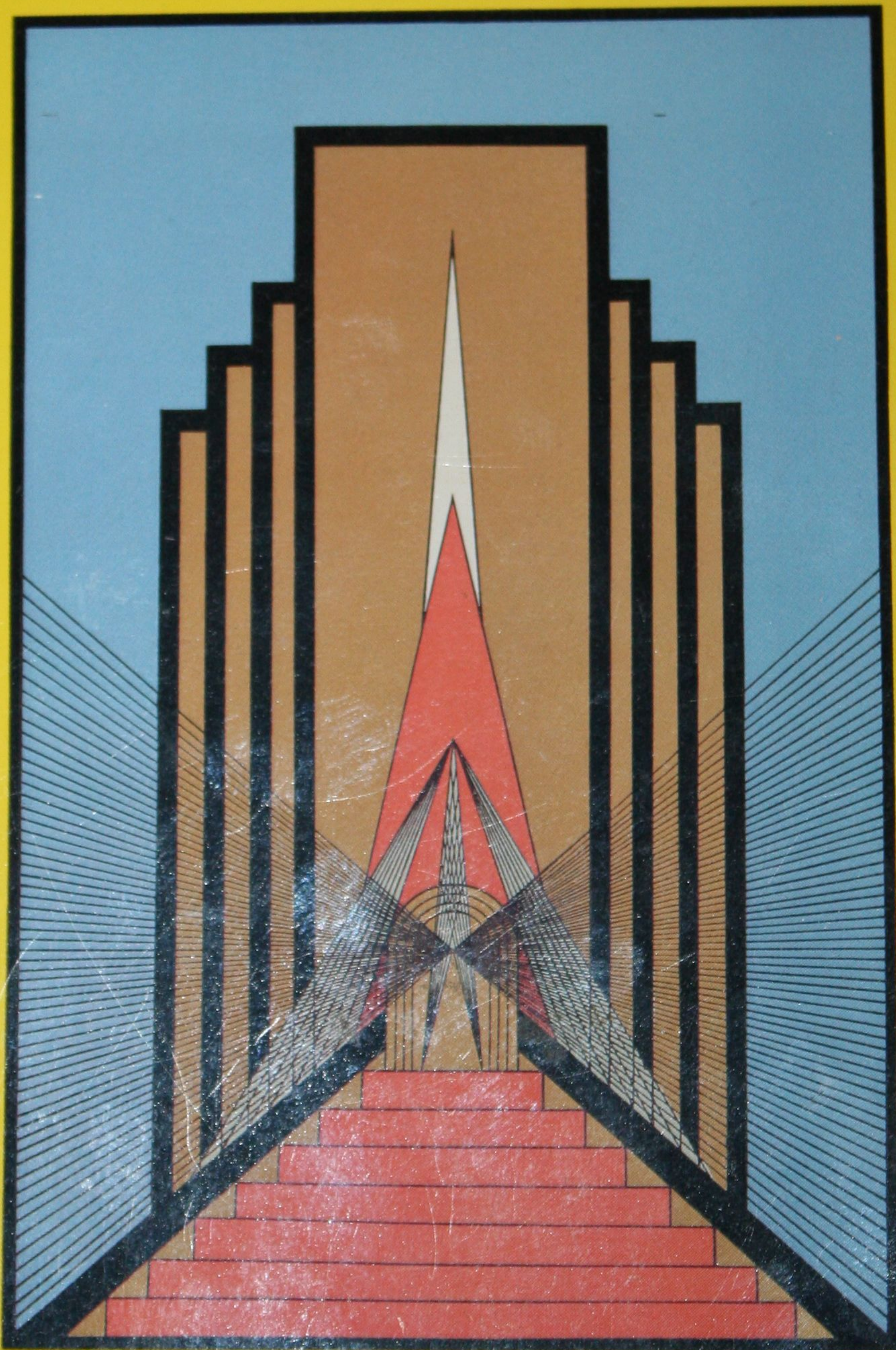


# SEXUAL MAGIC

*Pascal Beverly Randolph*



*Translated, Edited and Introduced by  
Robert North*



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by

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MAGICKAL CHILDE PUBLISHING, INC.  
New York



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## *Dedication*

I dedicate this book to the researchers who will come after me, gathering more factual information than I have been privy to. The purpose of this book is not that of a definitive authority, but rather as a ground breaking work. It is my hope that this work will be a source of encouragement and inspiration to those who believe in the importance of Randolph's work.

—Robert North



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# Preface

by

*Edward James*

The appearance of this important work should serve to awaken renewed, and intelligent interest in the often discussed area of sexual magic in the Western tradition. On a more technical note, it reveals a clear relationship between Randolph's works and the writings of Franz Bardon. Fluid and solid condensers, flashing colors, and a complex use of magical mirrors were seldom, if ever, mentioned in occult literature in the eighty or more years dividing the two writers.

It is also of interest to note the possible relationship between PBR, as he was known to his friends, and the emergence of the O.T.O., O.T.O.A., and lesser known magical orders, having Templar and Masonic involvements. John Yarker, a British Masonic leader, who held numerous documents giving him the authorization to grant charters for a number of Hermetic, Masonic and Templar type lodges, granted a charter for the formation of a Templar Order to Karl Kellner, about the year 1887. Occult historian Francis King believed that these charters came into Yarker's hands through the United States from France.

The America – England connection can easily be explained when we consider the fact that PBR traveled frequently between the U.S., France, and England. He, in fact, by 1870, had established the Hermetic Brotherhood of Luxor in both England and Europe, along with a small circle of initiates in France who practiced almost exclusively his socio-sexual dictates for magical living as indicated in his work *Eulis* and other instructional novels. The German



historian, Karl R. H. Frick, suggests that President Lincoln, General A. H. Hitchcock, and other notable Americans were members of the Brotherhood of Eulis, or the Hermetic Brotherhood of Luxor, during the period embracing the Civil war. In England and Europe, François Dumas (son of author Alexander Dumas), Eliphas Levi, Kenneth Mackenzie, and Hargrave Jennings were considered students of his teachings. It is held that Madame Blavatsky was a member of his Hermetic Brotherhood of Luxor but later became a life-long antagonist of PBR over the issue of secrecy in the presentation of occult truths to the masses.

It is believed that a document giving in a practical form much of PBR's sexual practices was in circulation among the German magical circles as early as 1868. These practices were most likely passed to Karl Kellner in 1895 when he received a charter to form the O.T.O. In 1912, after the death of Kellner, Theodor Reuss assumed leadership of the Order, but it is unclear if the practical sexual magical materials were passed to him. Reuss, along with Hartmann and Klein were given a charter in 1902 to establish the Grand Lodge of the Ancient and Primitive Rite of Memphis and Mizraim from John Yarker. This charter appeared not to have been successfully managed and little is known of this reformed Order until it appeared to be associated with the O.T.O.A. in Spain in the 1920's.

It is reported that Encausse gave a charter for the O.T.O. to function in Haiti in 1910. This Order was created in December of 1921, and appeared to have the sexual practices of PBR, and certain additional Gnostic and Voodoo sexual rites. This Order, it is reported, continues to exist both in Haiti and Europe, and had issued an American charter in the recent past. R. Swinburne Clymer, one of the founders of the American Rosicrucian movement, based his philosophy directly on PBR's teachings. Certain Black churches of Chicago base their methods directly on magical healing and related rites used and introduced into their ministry by PBR.



One could cite other contributions of this man to the growth and functioning of the Western Magical Tradition – this is not our aim. We hope that someone in the near future researches and presents to us the story of his life and times in a full length work.

To all of us students of the Hermetic Way, Pascal Beverly Randolph has left his favorite affirmation – Try!

New York City  
April 1990



# Foreword

by

**Robert North**

The circumstances of my translation and study of *Sexual Magic* have been rather unusual and so I will attempt to recount them as accurately as possible.

In the summer of 1987, I was living in the city of Providence, Rhode Island; that demon-haunted metropolis favored by Edgar Allen Poe and H.P. Lovecraft in earlier times. Years before, I had heard rumors of the magical teachings of P.B. Randolph. But the only evidence that I had been able to discover was a 1939 reprint of *Ravalette*. This proved to be a rather slow novel, in the florid style of the nineteenth century, with a long, elaborate introduction by a seemingly right-wing Christian occultist of doubtful literary talents and even more doubtful perceptions. Consequently, I left Randolph for the more stimulating company of Aleister Crowley and Franz Bardon.

By the summer of 1987, I considered myself well versed in the western magical tradition. Some twenty years of continuous study of Agrippa, Dee, Levi, the Golden Dawn, the O.T.O., Bardon, A.O. Spare, Gardner, Voudoun, and Tantra had led me to believe that I had attained to a real understanding of Magick.

It was summer and time for a vacation. Montreal, Canada was suggested and it seemed like a good idea. Our journey to Montreal was wonderful, stopping to mine Herkimer "diamonds" (quartz crystals) only a few miles from the original site of the Oneida Commune and passing through Garnet Hill in the Adirondacks, where abandoned garnet mines still yielded a few glistening treasures.

On arriving in Montreal, I attempted to contact several addresses of "magickal" persons that I had obtained ten



years previously. None of them still resided in Montreal. On the third day of my visit, my companion told me, "You must become intuitive and calm if you would attract the adepti."

Consequently, in a passive, meditative state, I strolled down Rue St. Denis, a potpourri of sidewalk cafes and boutiques, reminiscent of Paris. After a time, I looked across the street and saw a sign reading "Cafe Theleme." My companion remarked, "It must be a Greek restaurant," but we examined the premises and found it to be a veritable Temple of Magical Wisdom.

This was the beginning of an initiatory experience of which I cannot give many details, but suffice it to say that a certain book was delivered into my hands.

This book was, of course, *Magia Sexualis* by Pascal Beverly Randolph. It was entirely in French and I was charged with the task of bringing this work to the English speaking world.

The events surrounding my translation were quite mysterious. I met many brothers on the magical path. Some were secretive and seemingly uncooperative. Yet others were cordial and marvelously helpful. Most of all, it seemed as if Randolph's spirit was continually present, both guiding and restraining.

Perhaps the greatest mystery of the book was the language that it was written in. The printed edition that I had was published by Guy Le Prat of Paris. It purported to be a French translation by a certain Maria de Naglowska of an English original by Randolph. However, repeated letters to the publisher and translator resulted only in a terse response that they possessed only the French translation and thought that the English original must be available in the U.S.

This response felt like a deliberate blind. As my translation progressed, I became increasingly aware of the distinctly nineteenth century French style of the prose. Certain puns in the French appeared. (example: in chapter X, the second page, "it also comes toward god and perfection": comes was my translation for the French "élancer", mean-



ing "to throb, to twinge; to rush, spring, dash; to spurt out." This passage refers to the divine nature of the orgasm. Either Maria de Naglowska was an incredibly inventive translator or — this was the French of Pascal Beverly!) Another interesting discovery was a definite change of style in the section on Magnetic Mirrors. The commonly used expressions are different and the Mirrors section speaks in metric terms of millimeters rather than the inches and feet that are dealt with in the earlier three sections. Moreover, the narrator speaks of New York and then speaks of things also happening "in this country" (France?) in Chapter XIX, tenth page.

On completing my translation, I could not help but conclude that I was translating the French of PBR! It is not inconceivable that he would have written of the "forbidden" subjects of sex and drugs in French to confound his American detractors. In fact, I am led to theorize that Randolph wrote the first three sections in French while in America. The final section on Magnetic Mirrors must have been a lecture given in Paris, hence the change in style.

Furthermore, I must conclude that one person in 1981 could not have translated this book from English into French. The changes in style, the puns and the literary style render this highly unlikely. While I cannot offer absolute proof for my theories, I feel that I am justified in my suspicions.

So, once again, mystery surrounds the image of Pascal Beverly Randolph. Perhaps it should be so. For if the magician seeks to become the microcosm of life, of that great macrocosm of all manifestation, should he not be clothed in mystery?



*Introduction  
to the Life and  
Work of  
Pascal Beverly  
Randolph*



# Introduction to the Life and Work of Pascal Beverly Randolph

Of all the magicians, philosophers and poets of the nineteenth century, there can be no more mysterious figure than Pascal Beverly Randolph. He was famous in his own time for his novels and his theoretical treatises in pioneer areas of medicine and psychology. He numbered among his friends such persons as Abraham Lincoln, Napoleon III, Eliphas Levi, Lord Bulwer-Lytton, Charles Mackay and other notables of the day.

Yet, he veiled himself in such impenetrable secrecy, that almost nothing about him can be stated as fact. A wealth of myth and legend surrounds this intriguing man, whose personal life was so complex and habits so secretive, that we may only guess at the story of his career. Randolph published over twenty books in his lifetime and speaks of his life in many of them. But almost everything he wrote was coded in such a way that it could be understood on several levels.

If Pascal's life had a theme, it was Love. His personal motto was "Try" and he signed at least one of his photographs "Stand for the Right!" He was an advocate of women's rights long before it was a popular stance and he was a real pioneer in sexual therapy. He held a strong belief in supernatural forces and was outspoken in his desire to investigate such things scientifically.

Yet throughout his life, PBR was persecuted for his progressive thinking as well as for his mixed racial heritage.

Pascal Beverly Randolph was born on October 8, 1825 at #70 Canal Street in New York City to Flora Beverly and Edmund Randolph.<sup>1</sup> It seems unlikely that his famous father was in attendance or, for that matter, ever met him.



Edmund Randolph had been the Governor of Virginia and attended the constitutional convention during the birth of the United States. He had served as Attorney-General in Washington's first cabinet and in 1794, Secretary of State.<sup>2</sup>

Flora Beverly may have been a black princess from Madagascar or a native American from Vermont. Whatever the truth of the matter, her marriage with Randolph was short lived and she was left to raise little Pascal by herself. PBR describes her in glowing loving terms as a seeress, a dreamer and a beauty.<sup>3</sup>

She raised her son in a "large, somber and gloomy old stone house on Manhattan Island"<sup>4</sup> and one imagines that she may have lulled him to sleep at night with many strange and fantastic stories. This may have been the source for the legend of Dhoola Bel, the King and the Stranger,<sup>5</sup> a story which Randolph held to be of supreme importance throughout his life. Her melancholia and longing for his father may have been the motivation for his never ending crusade against abusive marriages, common in the nineteenth century.

"She loved him as the apple of her eye"<sup>6</sup> until, in Pascal's fifth year, she died from an epidemic — yellow fever, smallpox, cholera; there were many in those times of pestilence. The event had a tremendous impact on the boy and a few years later, in the orphanage where he was placed, young Pascal had visions of his mother returning from the dead. She told him, "Let thy motto be — Try! Despond not, but ever remember that how bitter soever our lot may be, that despite it all WE MAY BE HAPPY YET!"<sup>7</sup> On one occasion he and several other children witnessed a materialization of his mother's form as well as poltergeist activity.

"From his father our hero inherited little save a lofty spirit"<sup>8</sup> and Pascal was left to grow up on his own. He taught himself how to read and write, copying letters from printed posters and billboards.<sup>9</sup> At eight years of age he was christened in the Roman Catholic church with the name of Beverly.



It must have been a hard life for a parentless child in 1830's New England. In 1837, at the age of twelve, Randolph shipped aboard the brig "Phoebe" in New Bedford as a cabin boy.<sup>10</sup> This was the beginning of a life at sea that lasted for eight years — a period that Randolph would remember as miserable and painful.

But the life of a sailor is an education in many things, and when PBR finally came ashore, he was a wiser and stronger man for his experience. During his time at sea, he was bullied and no doubt teased about his mixed blood. His health often suffered, yet he was not beyond playing a prank or two himself on his shipmates, such as substituting a laxative for a prized bottle of rum or spilling hot grease on his tormentors.<sup>11</sup>

At sea, he heard many tales of the supernatural during the long watches and his interest in things occult was firmly established. Sea duty took him all over the world and Randolph learned bits of many languages, even becoming fluent in French. It was a brutal, but international education.

Finally, at twenty, PBR injured himself in a wood chopping<sup>12</sup> accident and found himself unable to work aboard ship. He came ashore once and for all and, as many sailors have done, wandered aimlessly for several years, seeking his true path.

The year that Randolph came ashore, 1848, was the time of the famous Hydesville rappings, which gave birth to the nineteenth century phenomena of Spiritualism. In Hydesville, New York, three sisters named Fox claimed to be in communication with the spirits of the dead. It was widely publicized and soon the possibility of communication with the dead became one of the most widely discussed topics of the day.

Randolph, like many of his contemporaries, was fascinated with the subject and studied it intensely. He also studied the doctrines of a Viennese doctor, Franz Anton Mesmer. This was the study of animal magnetism, or mesmerism, which involved making magnetic passes with the hands around the patient's body and the use of a large



bath tub containing bottles filled with magnetized water and iron filings, from which protruded iron bars which patients would hold to receive a magnetic charge. Mesmer's theories of magnetism and polarity deeply influenced Randolph, who would later expound his own theories of fluid condensers and volts.

After four years of wandering, we find PBR working as a barber in either New York City or a rural New England village, as the case may be.<sup>13</sup> He began speaking before small groups of people on the subject of spiritualism and most likely acted as a medium. However, he eventually condemned mediumistic practices and consequently alienated many of his followers. Or, as he put it, "ten thousand daggers were leveled at his heart, ten thousand tongues defamed him."<sup>14</sup> This was a great turning point in his life for at this time, it seems, Randolph became convinced that the supernatural must be studied scientifically and this remained the central theme of his work for the rest of his life. He turned his attention to the study of medicine and the making of elixirs.

His medical education remains rather shadowy, but in 1854 PBR set up a medical practice on Boylston Street in Boston and appended M.D. to his name.<sup>15</sup> He kept an alchemical laboratory in his offices and manufactured several elixirs there. The most popular was called Protozone, which replenished "the waste of vitality in the human system" and had wonderful "power over morbid states of mind and body."<sup>16</sup> He also seems to have run a small publishing business from his offices.

His medical practice led him to experiment with consciousness altering drugs — opium, belladonna and many others. He also began to speak out on issues of sexuality. His candid and open views on these two issues, drugs and sex, drew much criticism and resulted in persecution from many quarters in later years. However, for some eighteen years, PBR enjoyed a great deal of success.

In 1861, at the outbreak of the American Civil War, Dr. Randolph visited California, where he lectured for ten weeks on Rosicrucian doctrine and established the first Rosicru-



cian Lodge in that state. After this, Randolph departed for foreign shores, "traveling through England, Scotland, Ireland, France, Malta, Egypt, Arabia, Syria, Palestine, Turkey, Greece, and other countries" <sup>17</sup>

In his writings he hints that he received high initiations into the Grand Dome of the Rosicrucians in Paris. He visited the famous French mage, Eliphas Levi and reports that in 1861, he participated in secret Rosicrucian rites with Napoleon III and Eliphas Levi. <sup>18</sup> While on this trip he compiled material for his famous work, *Pre-Adamite Man*, dedicated to Abraham Lincoln, rumored to be a close friend. <sup>19</sup>

On his return to Boston, PBR offered his services to the US government and raised a regiment of Black Union soldiers, known as the "Fremont Legion." <sup>20</sup> Presumably in reward for this action, President Lincoln sent him to Louisiana, where he was later appointed Principal of the Lincoln Memorial High Grade and Normal School, a school for freed slaves. <sup>21</sup> During this time, Randolph witnessed and studied the "Rites of the Black Voudeux" <sup>22</sup>.

In July 1866, PBR returned to the Northern States to raise money for his school. He lectured throughout New England and made a bid for a career in politics at the Philadelphia Convention of Southern Loyalists. But it seems that even the post-war North was not ready for this politician of color. Randolph grew disgusted with politics and returned to his practice of medicine and publishing ventures in Boston. <sup>23</sup>

Randolph's method of attaining spiritual knowledge was known as the sleep of Sialam, or shiloam. Shiloam, from the Hebrew Shiloah (literally, sending forth), was a spring outside Jerusalem mentioned in the Bible (John IX.7). <sup>24</sup> Randolph would fall into a trance and experience visions. This method was probably developed during his spiritualistic period, although he referred to it as a Tibetan method.

During his journeys to Paris, Pascal became aware of several works which were being published in France and Germany dealing with the Ansaireth or Nusairis of Syria. <sup>25</sup> There was much discussion, in the Rosicrucian circles that Randolph traveled in, of the purity and sublimity of the



teachings of the Ansaireh. Books by Niebuhr, M. Catafago, Victor Langlois and others told of these mysterious hill-dwellers in Northern Syria who were neither Jews, Christians or Muslims. They may well have been the people that modern anthropology has identified as the Yezidi, the devotees of the Peacock god, Melek Ta'aus.

PBR tells how the chief of the Ansaireth, Narek El Gebel, arrived at the Rosicrucian Third Dome in Paris with letters of introduction and then, recognizing Randolph's abilities and character, invited him to come to Syria and to study with the Ansaireth. Randolph went to Syria and was initiated into the Ansairetic Brotherhood. Upon his return to America, he established the Priesthood of Aeth based on the Ansairetic Mysteries.<sup>26</sup> Another account credits PBR with undergoing initiation in the Hermetic Brotherhood of Luxor,<sup>27</sup> a secret society that H.P. Blavatsky and Karl Kellner both claimed initiation into. It remains open to question, however, whether these initiations took place on the physical or the mental plane.

The following is quoted from one of Randolph's last books, *Eulis*. It is highly significant as the confession of a man, believing himself to be at death's door, concerning the origins of his teachings.

"Very nearly all that I have given as Rosicrucianism originated in my soul; and scarce a single thought, only suggestions, have I borrowed from those who, in ages past, called themselves by that name — one which served me well as a vehicle wherein to take my mental treasure to a market, which gladly opened its doors to that name, but would, and did, slam to its portals in the face of the tawny student of esoterics.

"Precisely so was it with things purporting to be Ansairetic. I had merely read Lydde's book, and got hold of a new name; and again mankind hurraed for the wonderful Ansaireh, but incontinently turned up its nose at the supposed copyist. In proof of the truth of these statements, and of how I had to struggle, the world is challenged to find a line in my thought in the whole 4000 books on Rosicrucianism; among the brethren of that Fraternity — and I know many



such in various lands, and was, til I resigned the office, grand Master of the only Temple of the Order on the globe; or in the Ansairctic works, English, German, Syriac or Arabic."<sup>28</sup>

If we consider that Randolph's Rosicrucian and Ansairctic teachings form the basis of modern magical tradition and that they were written some twenty-five years before the founding of the Golden Dawn, his death bed confession may be seen as the key to the origin of modern magic!

Whatever his contacts on the inner planes were, we do know that he founded a society on the physical plane in Boston in the year 1870. Its headquarters were in his offices on Boylston Street and its name was the Brotherhood of Eulis. Its members included several other doctors who wished to investigate the supernatural in a scientific manner.<sup>29</sup> They utilized sex and consciousness altering drugs and for this reason kept their teachings secret.

Rumors and gossip of nefarious doings spread, however, and Helena Petrovna Blavatsky, later to found the Theosophical Society, denounced PBR, accusing him of having betrayed the Sacred Traditions.<sup>30</sup> An occult war between the two followed. Blavatsky championed the "moral" spiritualist cause while Randolph maintained the need to scientifically investigate the mysteries of sex and magic.

Then, in 1872, disaster struck. On a tip from his enemies, his "Rosicrucian Rooms" on Boylston Street were searched by the Boston Police and he was arrested for distributing "free love" literature. During a brief stay in the Boston jail, he was persuaded to assign many of his copyrights to some ne'er do well opportunists. At his subsequent trial, he would be found not guilty of the charges, but his troubles were just beginning.<sup>31</sup>

The Great Boston Fire devastated the city, completely destroying Randolph's offices.<sup>32</sup> His laboratory was destroyed, the plates of his books were destroyed, nothing was left. He was denounced as a libertine by the spiritualists and his friends began to turn their backs on him. One acquaintance invited him to stay with him after the Boston fire, only to extort money from him.<sup>33</sup> In another instance,



a man and a woman known to him drugged his beer with morphine and robbed him, forcing him to sign false papers at gunpoint.<sup>34</sup> The details of these tragedies remain sketchy, but there can be little doubt that his world was crumbling around him.

Penniless and outcast, Randolph finally found sanctuary in Toledo, Ohio. He was a broken man. In May, 1873, he suffered a railroad injury<sup>35</sup> and began to view death as imminent. He had lived at the pinnacle of success and now existed in the depth of despair.

However, one bright spot was still to touch his life. He was to meet and fall in love with a young girl. She may well have been active in women's rights for by September, Randolph writes, "I attended a convention of Ultra Radicals in Chicago, led by a noted agitress . . ."<sup>36</sup> PBR had always been a supporter of women's rights, maintaining that if there was a society for the prevention of cruelty to animals, there should be an organization to protect the rights of battered wives.

Randolph and his love were married in Toledo and in 1874 they welcomed a son, Osiris Budh, into the world. Randolph continued to publish books from Toledo and to promote the Brotherhood of Eulis, but he could never regain the grandeur of his life in Paris and Boston.

Finally, on July 29, 1875, he shot himself through the head with his revolver.<sup>37</sup> His followers claimed that the curses and black magic of H.P. Blavatsky had finally taken their toll. It is interesting to note that Blavatsky founded the Theosophical Society in the same year.

There was a later book published in 1878. "Beyond the Veil" was channeled from beyond the grave by two ladies from Toledo, F.H. MacDougall and Luna Hutchinson, but it lacked the vitality of many of his other works.<sup>38</sup>

His wife and son lived on in Toledo. In fact, Osiris Budh Randolph graduated from Toledo Medical School in 1898 and established offices at 625 Adams Street. He and his family continued to live with his mother at 23 Melrose Avenue. Many years later, R. Swinburne Clymer would



visit them to learn about Randolph's work.<sup>39</sup> It seems likely that, in an effort to "whitewash" his memory, they concealed all teachings relating to sex or drugs, emphasizing only his "moral" teachings.

Clymer reprinted many of Randolph's books from his headquarters at "Beverly Hall" in Quakertown, Pennsylvania. He also published a book, *The Rosicrucian Fraternity in America*<sup>40</sup> which ironically attacks a German group known as the O.T.O. for practicing sex magic and praises PBR for his pure teachings. Karl Kellner, the founder of O.T.O., seems to have derived many of the O.T.O. teachings directly from Randolph's instructions for the Brotherhood of Eulis.

Randolph's magical teachings have influenced a great many practitioners of the magical art, but usually in an occult, invisible manner.

The writings of Franz Bardon have become quite popular. Bardon was a close friend of Wilhelm (Rah Omir) Quintscher, with whom, in fact, he was imprisoned by the Nazis.<sup>41</sup> Quintscher had been a member of an offshoot of the O.T.O. known as the Fraternitas Saturni, lead by Eugen Grosche. Quintscher had reached the eighth degree grade of Gradus Mercurii but quarreled with Grosche and resigned. It is interesting to note that the second, third, and fourth degrees use the word "Scholar" in their title.<sup>42</sup> Readers of Bardon's work will be familiar with the frequent use of that term by him. Any perusal of PBR's *Sexual Magic* and Bardon's *Initiation into Hermetics* will reveal a great many similarities.

It is possible to follow the trail of Randolph's teachings to a great many modern writings on magic. The student of the Golden Dawn will recognize the original of the "flashing colors" exercise in the Volantia chapter of *Sexual Magic*.<sup>43</sup>

Those who seek the original source of these things must look to PBR's magnum opus, *Sexual Magic*. It is said that during his lifetime he printed only sixty copies and entrusted them only to his most select students. Herein is the wisdom which has remained hidden for over one hun-



dred years. Is the time ripe for its unveiling? Let us look for the answer in Pascal's own words:

"We grow daily beyond our yesterday's and are ever reaching forth for the morrow. The world has had a long night, as it has had bright days; and now another morn is breaking, and we stand in the *Door of the Dawn*."<sup>44</sup>



## Footnotes

- <sup>1</sup> *Ravalette*, p.76
- <sup>2</sup> *R.C. Frat. I*, p. 416
- <sup>3</sup> *Ravalette*, p.76;  
*Beyond the Veil Intro.*
- <sup>4</sup> *Ravalette*, p.80
- <sup>5</sup> *Ravalette*, p.83
- <sup>6</sup> *Ravalette*, p.76
- <sup>7</sup> *Ravalette*, p.88
- <sup>8</sup> *Ravalette*, p.75
- <sup>9</sup> *Beyond the Veil Intro.*
- <sup>10</sup> *Ravalette*, p.89
- <sup>11</sup> *Ravalette*, p.90
- <sup>12</sup> *Beyond the Veil Intro.*
- <sup>13</sup> *Eulis*, p.121  
*Sexual Magic* (this book), p.92
- <sup>14</sup> *Ravalette*, p.166
- <sup>15</sup> *Ravalette*, p.139
- <sup>16</sup> *New Mola*, p.41
- <sup>17</sup> *Rosy Cross Order*, p. 182
- <sup>18</sup> *Ravalette*, p.169
- <sup>19</sup> *Rosy Cross Order*, p. 182
- <sup>20</sup> *Rosy Cross Order*, p. 58
- <sup>21</sup> *Rosy Cross Order*, p. 97
- <sup>22</sup> *Eulis*, p.77  
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- <sup>23</sup> *Rosy Cross Order*, p. 97
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- <sup>25</sup> *R.C. Frat. I*, 463
- <sup>26</sup> *R.C. Frat. I*, 463
- <sup>27</sup> *De Naglowska Intro.*
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- <sup>29</sup> *De Naglowska Intro.*
- <sup>30</sup> *De Naglowska Intro.*
- <sup>31</sup> *Rosy Cross Order*, p.123
- <sup>32</sup> *Eulis*, p.115
- <sup>33</sup> *Eulis*, p.161
- <sup>34</sup> *Eulis*, p.161
- <sup>35</sup> *New Mola*, p.18
- <sup>36</sup> *Eulis*, p.161
- <sup>37</sup> *Beyond the Veil Intro.*
- <sup>38</sup> *Beyond the Veil Intro.*
- <sup>39</sup> *Ravalette*, p.267
- <sup>40</sup> *R.C. Frat. Vol.s I, II*
- <sup>41</sup> *Frabato*, p.143
- <sup>42</sup> *Lamp of Thoth*, V.4 #2, p.45
- <sup>43</sup> *Golden Dawn*, p.458
- <sup>44</sup> *R.C. Frat. I*, 443



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# SEXUAL MAGIC

*by*

*Pascal Beverly Randolph*



# Introductory Notes



# CHAPTER I

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## Introduction to the Mysteries

In many of our publications — which have stirred up discontentment among occultists who cannot accept the sacred Doctrine that we teach — we have enumerated the principle laws and fundamental truths that each initiate must discover, whatever path he may follow. We have summarized these truths in a series of manuscript volumes, proclaiming from the first page that the principle and greatest force of nature is sexuality.

The Brotherhood of Eulis, the first to recognize and accept this truth, knows the persecutions that it exposes itself to by this action; but, contemptuous of the enemy, it confides our manuscripts to dignified persons of faith, repeating the ancient recommendation: "Don't throw pearls before swine." Sadly, these books have also passed into other hands.

It may be regrettable, but the royal path that we follow was not made for imbeciles and charlatans, nor for searchers after cookbook recipes for selfish purposes. This path is reserved for men and women of courage who know how to make use of that which is useful.

In the book entitled *The Mysteries of Eulis*, we have indicated directions for avoiding morbid psychic states, but this is not necessarily the same as mental strengthening. For higher wisdom only gives to one what one can appreciate. These forces never place feeble souls in the great void and they speak only to the man in whom the different currents of external influences are calm, proven by self control and patience.



The Brotherhood of Eulis wants to make each one of its students an independent individual; this is why it allows them to work freely towards their perfection, only giving a general method and some good counsel, based on experience. When the Brotherhood delivers a book of instruction to one of its students, it does not know if he will understand its doctrines. The book is not like a road traced on a map. The student must, by himself, sight the star of his ship and guide it on its proper course towards the shore where the sun shines.

The student, who accepts our directives and understands the exercises of "Volantia," "Decretism," and "Posism," aided by the materials which facilitate this work, possesses the keys for the acquisition of a force that brings, depending on the case, benediction or damnation, with the swiftness of the Lightning Flash. This force is similar to that which furiously unchains the elements of nature, but the initiate, warned and wise, becomes the triumphant master.



## CHAPTER II

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# The Faith of Eulis

Everything on the earth, physical or metaphysical, all force, all quality or power of the universe has its center, its cycle and its seasons. It is necessary to live in harmony with this universal system if one does not want to become its victim.

There are spheres, evolving in space, giving emanations of strictly determined influences. They are inhabited by intelligences, fluid and solid, and by forces that man can control and with which he may unite, if he knows the law of relations between the master and the spirit.

Random chance does not exist in human life, or anywhere in the entire universe. All events are the result of causes and of rules, regulating the world since time eternal. It is this which makes divination possible.

The Brotherhood of Eulis believes in the great and intelligent Presence, the power and the force of which is totally reflected in the past, present and future. This Presence is surrounded by beautiful mental energies and formidable powers.

The Brotherhood of Eulis believes in the worlds electric, aethyric and fluidic, situated beyond the frontiers of the material world. The correspondences with these worlds are subject to the laws of nature and one discovers them amongst the fluid islands, about which they float, with the shells, in the swollen nets of the blue ocean.



These worlds are more beautiful, more grand, more mysterious than our more immediate terrestrial horizons.

They extend from the terrestrial towards infinity, peopled with beauties ebullient, ornamented with clouds and immense constellations; they form, traversing vast space, landscapes without limits. These worlds are to our physical universe, what the latter is to a city of termites in the jungles of Africa.

The Brotherhood of Eulis believes in the great choirs of beings and powerful intelligences, whose origin is not human, not material and near which the most sublime genius of the men of earth is like unto the smallest grain of sand on the majestic side of a mountain, a drop of water in the immense ocean, a faint breeze taken from a hurricane that rages over the celestial landscapes.

The Brotherhood of Eulis believes in the reality of these worlds, invisible to the ordinary eye, because their initiates have contemplated them in their *Sialam* exaltations. These initiates have given evidence that these worlds do not originate from our earth but from another world similar to ours.

The beings who inhabit them know the Greater Mysteries, and they proclaim that the veritable power of the Spirit is acquired through the path of the sexual force, because these two elements are complimentary, one to the other.

But one cannot establish rapport with these beings by the methods of the spiritualist circles, nor by the system of Mesmerism, and mere intellectual study is not enough.

Only the *Sialam* exaltation (a Tibetan method) allows us to evoke these images in the medium of the Magic Mirror, whether they are superhuman spirits, intelligences, wisdoms or energies. They are called the Neriades and the philosophy they teach is entitled "The philosophy of Eulis."

We, the members of the Brotherhood of Eulis, believe in the Deity, in recognition of His omniscience and omnipotence and we believe, also, that man was created in His image. We believe in Nature, who is, for us, the manifestation of the Supreme Intelligence and we proclaim that the



Deity resides everywhere and in each of us. And in contemplating Nature in her multiple and diverse manifestations, colored by our personal experience, and in being guided by the wisdom that we have revealed, we affirm that sexuality is the principle and fundamental force in all being, the force of the greatest power of Nature, the most characteristic witness of the Deity.



## CHAPTER III

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# The Polarization of the Sexes

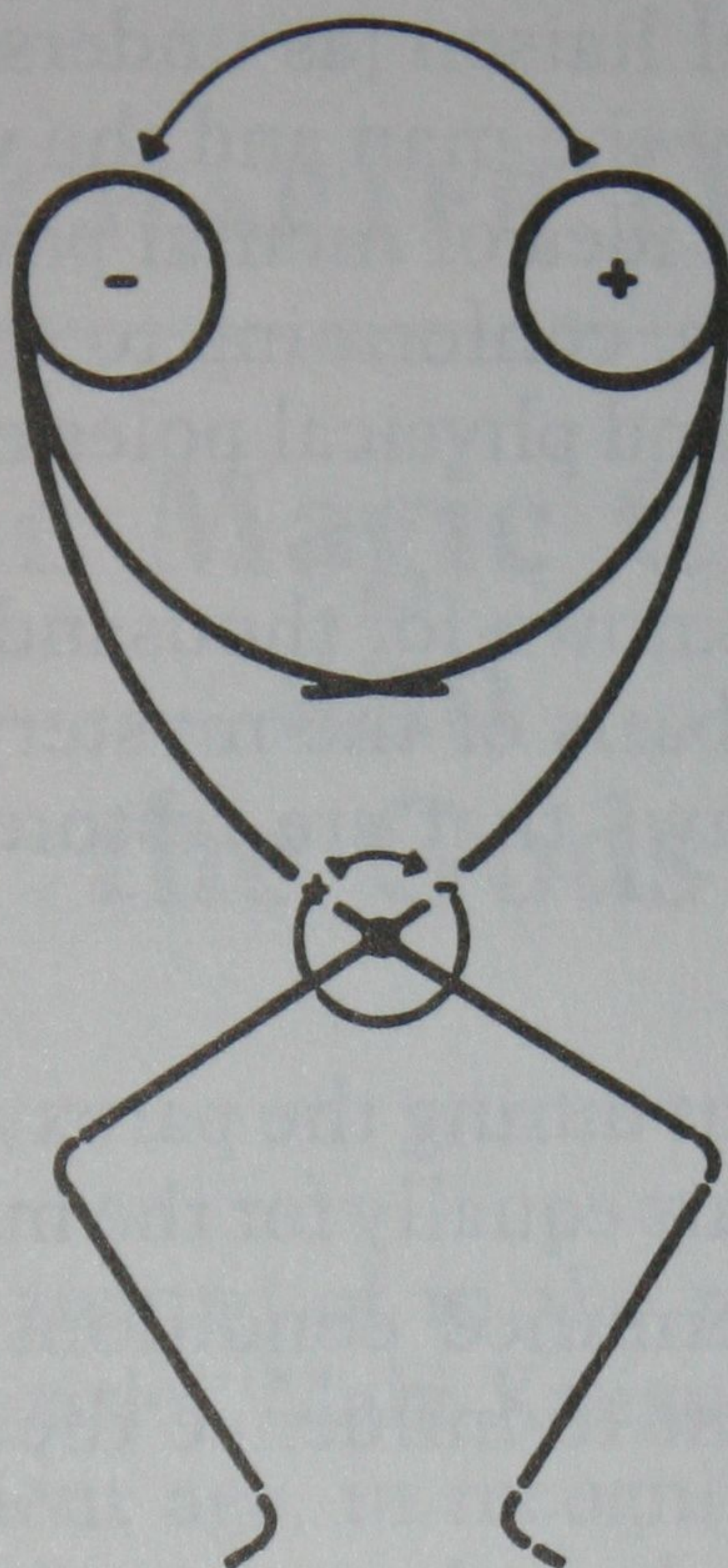
The mysteries, treated of in this work, bear the name of *The Mysteries of Eulis* and *The Ansairctic Mysteries*. *The Mysteries of Eulis* contain the theory based on the supreme laws, which places before us the science of the upper spheres, while that of *The Ansairctic Mysteries* is the application in the material sphere.

The putting into practice of the elemental theories, envisioned in the mysteries of Eulis, find their key in the rigorous and universal law of polarization that is the fundamental basis underlying the ingenious structure of the doctrine of Eulis.

In effect, the entire universe, all living beings, without the least exception, are ruled by the principle of two contrary forces, exercising, one or the other, a power of inescapable attraction. One calls the forces positive and negative, and one rediscovers them in good and bad, emission and reception, life and death, idea and action, man and woman (positive and negative magnetic poles) in the material plane and, conversely, the woman (active pole) and man (negative pole) in the mental plane. In the science of the mysteries that we teach, just as in nature, the female attracts the male, so we can attract to ourselves the desired form by creating the negative in order to attract the contrary, the positive!

This is the principle basis of all magic, no law is superior to it; and it permits us to accomplish operations in two





*Figure 1. Polarization of the Sexes*

fashions: intellectually, it is spoken calmly, without emotion, and sensually, it is spoken in love.

No one can refute that the supreme miracle of nature is the procreation of the species. It is the manifestation of an energy, the union of two contrary poles: negative and positive. But, in the union of man and woman, the contact is established not only in the physical plane, but in the mental plane, where the law of Hermes is affirmed: "That which is below is like that which is above."

Therefore, while the phallus of the man is positively polarized and the kteis of the woman is negatively polarized, the head of the man, the organ of his mental manifestations is, to the contrary, negative and magnetic for rapport with the head of the woman which is positive and electric. This explains why the man, preoccupied with initiative concerning the physical manifestations of love, awaits, to the contrary, the invitation of the woman (her feelings and her mental passion), to climb the ladder of union in the upper planes.



Before the physical liaison (as understood in the normal case), all the senses of the man and the woman are put into play in order that the idea of mental power should be fixed in the best conditions, conforming to the law of induction between the mental and physical poles of the two individuals of different sex.

This phenomena, known for thousands of years, has been rediscovered on the basis of the mystery called "Mahi Kaligua," that is, the laws that are restored in substance are these:

1. The mental current during the paroxysm at the moment of ejaculation occurs equally for the man and the woman.
2. In certain predetermined conditions, one can exercise that mental current to influence the laws of manifestation far away.
3. By his induction in the material sphere, the operator can obtain the causes of the desired effects.
4. The thoughts, ideas, penchants and individual origins leave their impression, during coition, in the astral sphere. These impressions are delivered at the same time but do not partake of all of the hereditary qualities of the individual. However, they always affect works and acts in the astral spheres.



## CHAPTER IV

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# The Magic Chain and the Gods

The arcane truths treated of in the preceding chapter are reunited under the title "Mahi Kaligua," that is to say the science of the ancient age, in recognition that the generations before us had superior knowledge and culture. We dare to affirm that, because we have received them by tradition and because we find a testimony to them in the fabulous monuments erected in honor to the gods of ancient Egypt; in the slender lines of the obelisks that are dressed under the blue sky with the fertile phallus of the black plains.

This testimony we teach: that the sacred law of love regulates not only the earth, but the entire universe. We rediscover this revelation in Asia, in the sculptured images of the gods, with arms reaching to the sky to consecrate or to terrify, to witness the truth of our doctrine and to symbolize the power of the holy liaisons of love.

Moreover, it is said, that phallic truth is at the basis of all the rituals of secret societies and the sacred art and holy scriptures of all nations in showing forth the mystery to those who can understand by reading them. The Hierophants of ancient Egypt knew the suggestive force of art, this is why they had it inserted in the religion and imposed it on the sculptors and painters, making strict laws and modes of artistic expression. It was a blessing for humanity when, impregnated with certain truths, thanks to the images and prayers constantly seen and experienced, the be-



lievers would involuntarily realize those truths in their sexual couplings. And in this fashion, utilizing the creative energy of all the couples, the Hierophants could people the astral sphere with divinities and demi-urges, sustained moreover by the vital power of the imagination of the community. The astral collective of people, therefore, creates power.

When love, divine force, creates unceasingly, by bringing together the positive atom with the negative atom, it is nourished by the mystical exaltation or from the fear of the masses prostrated before the altar; and the latter becomes through the generations, the vessel in which we gather the forces. This brings, according to the will which ordains it, good or bad, the light or the shadow, life or destruction. Love is the only universal law, that rules infinite space and deploys an irresistible action that everywhere rules life. And a people who live with these practical nuptials are always in harmony with the eternal laws. This constitutes a great magic chain linking the material sphere with the upper spheres.

This results in an alliance of human forces with divine or spiritual forces. Then, man learns self control and becomes master of good and evil, according to his will.

This is the principle and the truth that, in some of the many conditions that we have related here, shows that the responsibility of a chief of state, who is of the faith, is to be a supreme initiate, the chief religious person of a people . . . But, on the other hand, when religion is effaced and when humanity forgets the primordial truths that we have rectified here, and gives itself to the blind shepherds, bad times will crash down around the nations. When the accumulated anger of the upper spheres is unleashed upon the earth, in the cause of injustice and of chaos in human life, then man is powerless to stop the scourge or to master the storms that destroy the world.

This is a critical period in the history of humanity and each race has its role to play.



## CHAPTER V

# *The Principles*



# CHAPTER V

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## Volantia

Every student, who wishes to penetrate the mysteries of Eulis and the Ansairctic mysteries must, from the beginning and in all circumstances, learn from his master in order to advance on the path of wisdom, thereby becoming a master and not a slave. It is necessary to seek, moreover, to constantly expand his intellectual horizons and his forces of individual action: the mental forces, the magnetic forces, the psychic forces.

The student must learn to exercise his diverse capacities and his will in a calm fashion and without nervous exhaustion. This is that which we call "Volantia." We find it in the example of the irresistible force of the thunderbolt that breaks and burns but never tires. The student must develop for himself this elemental force—Volantia—which is passive when it obeys the order of the intellect, self disciplined, exempt of all emotion.

This force must be developed and fortified by a mechanical procedure in order that some emotion does not come to influence the student at the heart of the exercise, which must be practiced every day.

One hangs a white disc on the wall, which is black at the center. One stares at the black center of the disc for 60 seconds, remaining perfectly motionless. This fortifies the capacity for concentration in the student and also his attention. When the prescribed minute elapses, one turns the face — without changing the position of the eyes —towards a white surface, on which the optical illusion we see is the same disc, but the colors are reversed, the background is black with the center being white.

The illusory vision disappears after a few seconds, and is repeated again if one persists without moving. One must



look at the disc four times and, later on, seven times. When the student has become familiar with this first exercise, he should repeat it with other discs, colored successively in the order of the spectrum of the colors of the arch of heaven. Thus he develops these three capacities: attention, concentration, and attraction.

Five or six months later — if he methodically exercises every day — the student will have acquired the capacity to create, in calmly staring at a white surface, a mental form clothed in a corresponding astral body. This body will manifest before the student so that communication is established between the two.

The same exercise may be made with the aid of a magic mirror, in the middle of which is fixed a small white disc. The willed effect is thus obtained more easily and quickly: a figure appears suddenly on the polished surface of the mirror and you may question this figure that you see.

No danger is attached to this genre of phenomena, but there are students who cannot support these visions. We counsel these students not to persevere but to abandon this first path of magic, for when sensitivity degenerates into fear, it is a sign of feebleness. Strong souls can and must advance.

For a thirty day period of exercise, we prepare the discs in the following manner: we drive three nails into the center of the disc, at the distance of one inch, one to the other. The first nail is of zinc, the second of copper, the third of iron. One wraps the nails with a wire of copper or zinc, which one holds by its extremities in the right hand. One stares at the center of the disc, remaining perfectly still.

One obtains by this center, the concourse of electricity, which consolidates the attention and favors the quality of concentration, and it is rendered more positive. It is necessary to repeat this exercise during a period of three to eight months before trying to operate with metaphysical objects.

These exercises, designed to develop "Volantia," just as



those which we will describe further on to develop Decretism and Posism, must be made with the greatest attention and with perfect seriousness. For the least failure on the magical path provokes the nerves and affects the memory.

We repeat here: Do not continue if you experience anguish or nervous fear.



## CHAPTER VI

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### Decretism

The second principle of power that the student of magic must acquire bears the name, "Decretism." This is the capacity to give unavoidable orders, inserting any necessary desires, thoughts, sentiments to provoke verbal declarations, etc. It is also favorable for the creation of living entities; to move them, to make them appear and disappear, to raise them and make them fall, to make them stop and to make them steal, if we order them thus. It is the dictatorial quality, the positive power of the human being, without which one cannot achieve results — good or bad.

It is very important that at the instant of the decree, the imagination of the decretist must absolutely banish all other preoccupations, and that no emotion should come to influence the decree, which strikes as the lightning flash, freely traversing any space, oceans and deserts, ineffably focusing on the designated target: a living being or an inert object. The duration of the willing of the order, from the moment of departure to the moment of arrival, should not exceed 3–7 seconds.

It is the good or evil energy of the human soul. It is also the most formidable force of man, who can employ it for good or evil. There is the danger!

This force is submissive to the laws of periodicity; the curve that it makes is elliptic; and its nature is magnetic. This explains, among other things, why the speaker of decrees intensely feels the backlash, in the senses, of the good or evil that it provokes; infallibly it will come back on him.

The evil that can be made from a decreed power is very great, when the sentiments are improper. This is why we



do not admit individuals into our schools who are in the habit of lying, who gossip too much, who will suggest unattainable projects or have feeble or deranged nerves.

Moreover, we counsel our students to first test their force of decretism for themselves and not to pass on to decretism aimed at others until they have experience and have achieved a real purification of their soul. It is not special exercises that develop Decretism. This force is naturally inherent in the subject who is victorious in the ordeal of Volantia and this progressively augments its use.



## CHAPTER VII

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### Posism

The third principle of power that is to be developed in the adepts of our doctrines is "Posism," that which is called the realization of the receptive state which emits, by means of the precise position of the body and its determined zodiacal orientation, accompanied by a propitious state of idea and sentiment. This is, then, the science of the magic of gesture. It is very difficult to acquire, but it gives results that are of great importance.

To obtain this power, it is indispensable to first develop the attention and the capacities of concentration and abstraction, just as with Volantia and Decretism, as has been shown in the preceding chapters.

An adept, expert in Posism, who wishes to give or receive an attacking blow, a kiss or a caress, should place his body in a determined position and give the necessary facial expression by means of the nostrils and the mouth, as an actor in a scene. He seeks his spirit with total preoccupation and imagination, separated from his goal, and waiting for the willed realization that accomplishes that goal by virtue of the law that is realized through the higher planes — metaphysical, mental and etheric — which, all being one, reproduces equally on the physical plane and vice versa.

It should be understood that the difficulty of this exercise consists primarily in total concentration on the single willed effect. It is characteristic of the habitual human state of mind to experience the simultaneous convergence of many diverse thoughts. This is why, in certain lodges, the students must exercise posism for years before being allowed to give proof of their capacities in this sense.



To exercise Posism, it is necessary to conform to the following rules:

1. Choose, for the exercise, once and for all, a quiet room where no one of the mundane world comes and where strangers may never penetrate.
2. Study before a mirror the position and the expression that is the most suitable for the emission or the reception of a willed idea.
3. Devote, at first, not more than five minutes to the exercise of Posism, in order to avoid bad habits that can provoke fatigue from excessive effort. One month later, a minute more is sufficient. Always exercise at the same time of the day.
4. For when an idea is to be "posed," that is to say it will be realized after the pose, it is decreed by the most high that it is necessary to guard it during a second of respite, at which time it must be in harmony with your mental being.

Of course, this cannot be productive in the course of the first days exercise. Often, even many weeks are insufficient; but, persevering, one attains it with certainty. When the desired result is attained, that is to say when the idea which you pose is in harmony with your mental being and is, therefore, realized, its result is a concrete materialization, obtained instantly and known infallibly by the posist.

This is difficult to explain to the profane, for them, these sensations are customarily recognized in the mental sphere. The poet always knows something of it, for this sensation resembles that which is the heartfelt life of the poet: imaginary landscapes and persons. But, it is not necessary to know in advance what this sensation is: persevere and you will know.

5. The principle poses that must be studied are the following:

A) For Passive Acceptance — Kneel; sit on your heels, bend the arms in a right angle, placing the



elbows at the sides; bring the forearms up slowly without moving the elbows, until the back of the hands face your shoulders. The fingers must be gracefully rounded, so that the tips are all the same angle. Shift the torso backwards a little and rest immobile; take greatest care in observing all these general indications.

B) Pose of the Active Passions — Crouch on the ground, leaning slightly forward. Extend your arms, gracefully bending the elbows and imitating the claws of the eagle with your hands, palms turned forward. With this exercise, you may choose the sentiment of anger; first, personal with a chosen subject and then, finally, abstract anger without subject.

These exercises should be studied separately for a period of at least one month. at the end of this series of exercises, one acquires the quality of pure rage and learns how it resembles the nature of a storm. This knowledge is very important for the occultist who seeks to penetrate the essence of the cosmic elements in order to discover the law and life of human existence.

Next, one repeats these same exercises to know the essence of abstract goodness (which has nothing in common with our charity and is more difficult to learn.) After that, one tries to penetrate the truth of love. When one knows all of these things one tries, according to the same method, to understand justice. He who has acquired the knowledge of justice will have advanced enormously on the path of evolution so that he will have attained the key of Equilibrium, on which balances the static and dynamic laws of life.

The primordial and derived wisdom that one acquires in bending to the regimen of our methods is completely different from that given in books. Our methods place the student in the essence of things, whereas, with books, he only learns relations between postulated ideas. The intelligent student (who, meanwhile, must not be neglected) compares the memory



of those books with our methods, employing the art of the juggler. Still, our methods derive from the ancient wisdom of Africa and Asia to deliver the real knowledge of this.

C) For Active Emission — Sit on the ground, legs crossed under your haunches, extend the arms in front, the palms turned towards the earth. From your shoulders to your fingertips, your arms must be straight.

D) For Passive Emission — Sit as in (C) or, standing, place the right foot one step ahead. Slowly spread the arms, gracefully bending the elbows as if holding a globe and forming the hands as if holding two vases. Elevate the arms, without modifying the given formation of the hands with a 45 degree angle to the shoulders.

E) Aspiration — Extend yourself on a flat surface, face to the ceiling. Spread your arms, the palms open, and extend your legs at a 45 degree angle. This position calms the body and nerves and permits you to aspire to new forces, to bathe in the ambience that surrounds you in the more distant regions, visible and occult.

F) Isolation for Defense — Sit on the ground. Bend the knees and lead them toward your chin. Surround your legs with your arms and interlace your fingers.

G) Active Isolation — Lie in bed on your back. Put the right leg over the left and interlace the fingers over the genitals, reversing the normal turning of the hands, upwards. Spread the thumbs and little fingers a little and touch them at the tips. If you properly realize this pose, you will immediately feel a warm current in your hands.

6. The passive positions are designed, primarily, for operations in which the goal is the acceptance of a force. By means of the active positions we emit, to the contrary, an aggressive gesture or a defensive one.
7. The experienced Posist uses these faculties, developed by the means that we have indicated, to meet certain persons who, have entered into contact with another



living being in order to penetrate his peculiar mental state with a view towards ascertaining his impending action in a given situation.

Moreover, by means of Posism, one can attract, by Volantia, good or bad qualities that one has need of to influence others.

Many of the rites of secret societies and, also, established religions are based on the science of Posism. However, the student who begins the exercises of posism need not preoccupy himself with that which is treated of in #7. — we see the inherent goals of our work, and we give these notes only in the capacity of information.

We recommend that students should remember that Posism is not only a gesture of the body. The lone gesture is nothing, if it is not nourished by the corresponding mental state. All gesture creates a thought and all thought creates an influence.

But again it is necessary to understand the essential difference between thought and word. Word is anemique; thought is filled with the life blood. Word has a dull resonance; thought vibrates brilliantly. Word is an immobile image; thought is a dynamic being.

Gesture evokes a thought and agitates it before clothing it in word. Posism evokes thought and not word.



## CHAPTER VIII

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# Tiraclairism

Tiraclairism, or the power of evocation, which allows communication with those absent, the dead, and invisible entities, is very difficult to practice. Night lends itself better to this genre of operations because of the relative calm; but it requires many months of patience and sometimes many years to acquire in a sufficient capacity.

To begin with, we give the following counsel; Fix, in your mind, an image of a flaming star, and do not be distracted from it. Concentrate your attention on this image or this light and defend yourself firmly against all other images and against any ghosts that may seek to capture your spirit at this instant.

It is impossible to practice High Magic without the royal faculty of Tiraclairism, which must be developed in the beginning and reinforced afterwards, primarily in your mind. The vulgar are the slaves of the shreds of images and thoughts, which chaotically pass through their unorganized brains.

Seek to be the lord of your faculties, acquiring and reorganizing by yourself, and you can always — always alone! — evoke the hierarchies which preside over and personify the great human qualities: science, wisdom, loyalty, honesty, courage, mercy, justice, logic, poetry, magic. These are reflected in the different branches of human knowledge: geometry, hygiene, language, psychology and philosophy, war, medicine, law, music, astronomy and astrology, love, ecstasy and friendship.

The human qualities form societies, fraternities and distinct nations in infinite space. Naturally, it is impossible for us to devote ourselves to the study of all the sciences



taught in the universities at the same time, just as it is impossible for us to contact all the hierarchies presiding over the human qualities and faculties at the same time.

Consequently, to enter into communication with these hierarchies, it is necessary, in the beginning, to determine precisely which one among them we wish to unite with. It is necessary to know, moreover, the particular laws that govern them and emanate from them; and it is necessary to know the name of the fraternity that this hierarchy belongs to.

It is not permissible to divulge to the profane the law of each hierarchy, but for each it is possible to discover the correspondence in the human science that it reflects. Devote yourself now to studying the diverse disciplines enumerated above and force yourself to penetrate the spirit and the laws thereof. It is the path beginning at the bottom that leads to the path of the higher.

As for the names of the hierarchies and the societies or fraternities interplanetary, you will find many in the teachings of established religions. But, all the same, if you don't pursue those teachings, you will still learn the names when you have penetrated the essences. It is ill advised to acquire this knowledge before you are ready for it.

When, in the course of the exercise of tirauclairism, you have succeeded in uniting with one of the interplanetary hierarchies, the influence that you receive remains with you for some time and this prevents you from immediately uniting with another hierarchy, since its laws will be different.

This is why it is necessary to wait three to seven months, as the case may be, before attempting a different experience.

For you to have communication with an absent person (for example, female), turn towards the direction of the geographic point where she is and reconstruct her features and her environment in your imagination. If you act thus, at the same hour each night, you will sense that the evoked image of her will take on life, little by little. Soon, it will come before you at your first summoning, with a presence that penetrates and envelops you. You will sense influence



and warmth and you may suggest to her what you will: an idea or sentiment. But persevere again, for when the person that you imagine during the exercise of tirauclairism must leave quickly to come before you, she will appear transparent at first, and then, little by little, she will appear as living flesh.

If you accomplish this, a solid link is established between you and the person of your interest and, if you will it, you can acquire this collaboration in the domain of your choice.

If you are an artist of the Great Work, if you would participate in the reconstruction of the world visible and invisible according to the law of the Grand Key; you will desire a magical link with another human being for a selfless goal. In this case, the superior entities come to your aid more easily and they favor your occult link with the desired collaborator. They will help you to infuse qualities in her that are missing and to open before her horizons that she ignores. And, they can give her the courage and energy that she may lack.

But, don't be surprised if she reacts to the gifts that you show her or the corresponding hierarchies that you attract to her with her own personal revelations. And beware! For in place of the gratitude and love that you might wish for, you may witness the contrary from her, that of distaste and hate. This results from the entities, to which the case has been submitted, becoming vengeful because you have given them trouble and annoyance.

But then have patience and send out thoughts charged with love, for this which you have chosen. So that, as with the beneficial rain, your good sentiments shall germinate the seed and encourage the plant to the glory of God. In this way, you harvest your portion of joy more slowly.

If you wish to enter into correspondence with an absent person for an egotistical goal and if, consequently, the superior forces are slow to come to your aid — when you call them from their habitual occupations — it is necessary for you to have greater and more enduring patience to obtain the willed result.



However, in persevering you succeed just the same; man can master and subjugate the interplanetary forces even if his goals are vile. It is a serious responsibility for a human being to have and Reason guided initiates when they wrapped their special knowledge in a thick veil of mystery. If today, we reveal the secrets, it is because the hour of Light is approaching. The force that must be overcome is upon us.



## CHAPTER IX

### Astrology and Magic

# *Magic*



## CHAPTER IX

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### Astrology, Perfume Color & Sound

In the preceding chapters we have indicated the mental exercises which the student must first assimilate if he wants the rest of our teaching to profit him as the ascendant path to individual perfection.

We have said that it is necessary to understand Volantia, that is to say, to acquire the capacity of a tranquil emission of mental force for a chosen goal.

From this principle, generally symbolized by the letter "A," one passes to Decretism, in which one develops the capacity of emanating pre-emptory orders, quietly and surely, without the least doubt, in order to obtain the desired effect.

One passes next to the sign "S" which symbolizes Posism, that is to say, the combination of rules concerning the body and spirit which allows the creation of forms and states and is found in the symbolism of Freemasonry, under the signs V. and O.

One devotes oneself, finally, to Tiraclairism, which is the evocation of the forms of living beings and of immaterial essences symbolized by names.

If the student has acquired sufficient skill in these preliminary exercises, he will realize power in all projects. But he must guard against the diverse emotions and innumerable assailants at the moment when the influence that emanates from him is strongest. Do not be discouraged, you who open the door of the Temple of Infinite Wisdom! The man who knows how to make use of his means triumphs over nature.



# TABLE A. – PLANETARY CORRESPONDENCES

PLANET & SOUND	METAL	NUMBER	COLOR	PERFUMES	STONE
☉ SUN C = DO	GOLD	6	YELLOW	Orange (pluchure) 400 g. Marshmallow (leaf) 100 g. Violet de Parme 300 g. Lavander 200 g.	DIAMOND
☾ MOON F = FA	SILVER	9	WHITE SILVER	Saffron 300 g. Linden (flower) 200 g. Tumain 300 g. Honeysuckle (leaf) 200 g.	PEARL
☿ MERCURY E = MI	LIVING SILVER (MERCURY)	8	MULTI- COLOR	Anise 200 g. Datura Stramonium 400 g. Apple (juice) 250 g. Acacia (bark) 100 g. Garlic 50 g. Planetary Perfume 167 g.	SARDONYX
♀ VENUS A = LA	COPPER	7	GREEN	Apple of Pine (juice) 320 g. Lily (leaf) 100 g. Lilac 150 g. Rose 135 g. Myrtle (leaf) 245 g. Mandrake (leaf) 50 g.	EMERALD
♂ MARS G = SOL	IRON	5	RED	Aaron (entire plant) 215 g. Mint 335 g. Hemp (leaf) 150 g. Lilac 120 g. Garlic (entire plant) 180 g.	RUBY
♃ JUPITER B = TI	TIN	4	BLUE	Violet (flower) 280 g. Césane (grain) 250 g. Aloe (fruit) 150 g. Honeysuckle (stem) 320 g.	AMETHYST
♄ SATURN D = RAY	LEAD	3	BLACK	Kyosciamus Niger 250 g. Abac (root) 150 g. Mandrake (root) 380 g. Bean (20 g. opium 50 g. Kminius (grain) 50 g.	ONYX



## A. Astrology

In astrology, as in sexual magic, the moon, the second principle planet of our system, is certainly the most important factor. It is necessary to bear these things in mind:

1. The moon, a female planet, favors the feminine power.
2. When the moon is in her increasing phase, her feminine form increases proportionately. This is a propitious period for the magical actions of the woman, when the tides of lunar vibrations are then favorable. For the man, this period is good for the passive operations of acceptance and also for the correction of our acquired or developed faculties.
3. When the moon decreases, the period is propitious for the active operations of the man, for the projection of influence over others, and to arrange or modify a "Volt" (a magical figure charged with influence) or to charge it with an aggressive force.
4. The variations of the magnetic tides of the moon are at the maximum between the 28th and the 1st day of the revolution of the moon (the dark of the moon). They are at the minimum, being negative or feminine, between the 14th and 15th days of the cycle (the full moon).
5. At the masculine time of the lunar month, one can operate actively with the influence of masculine planets. During the feminine periods—second and third quarters—one devotes oneself to the passive actions.

For determining the potential force of a person by his individual horoscope, one makes the algebraic addition of the strengths and weaknesses of the planets, as found in their natal theme. Thus, one obtains, for each of the seven planets of our system, a number that indicates its force of influence in question. This number can be employed advantageously for the preparation of the perfume, the color,



and of individual melodies which are a great aid to personal visions and for magical operations of greater significance.

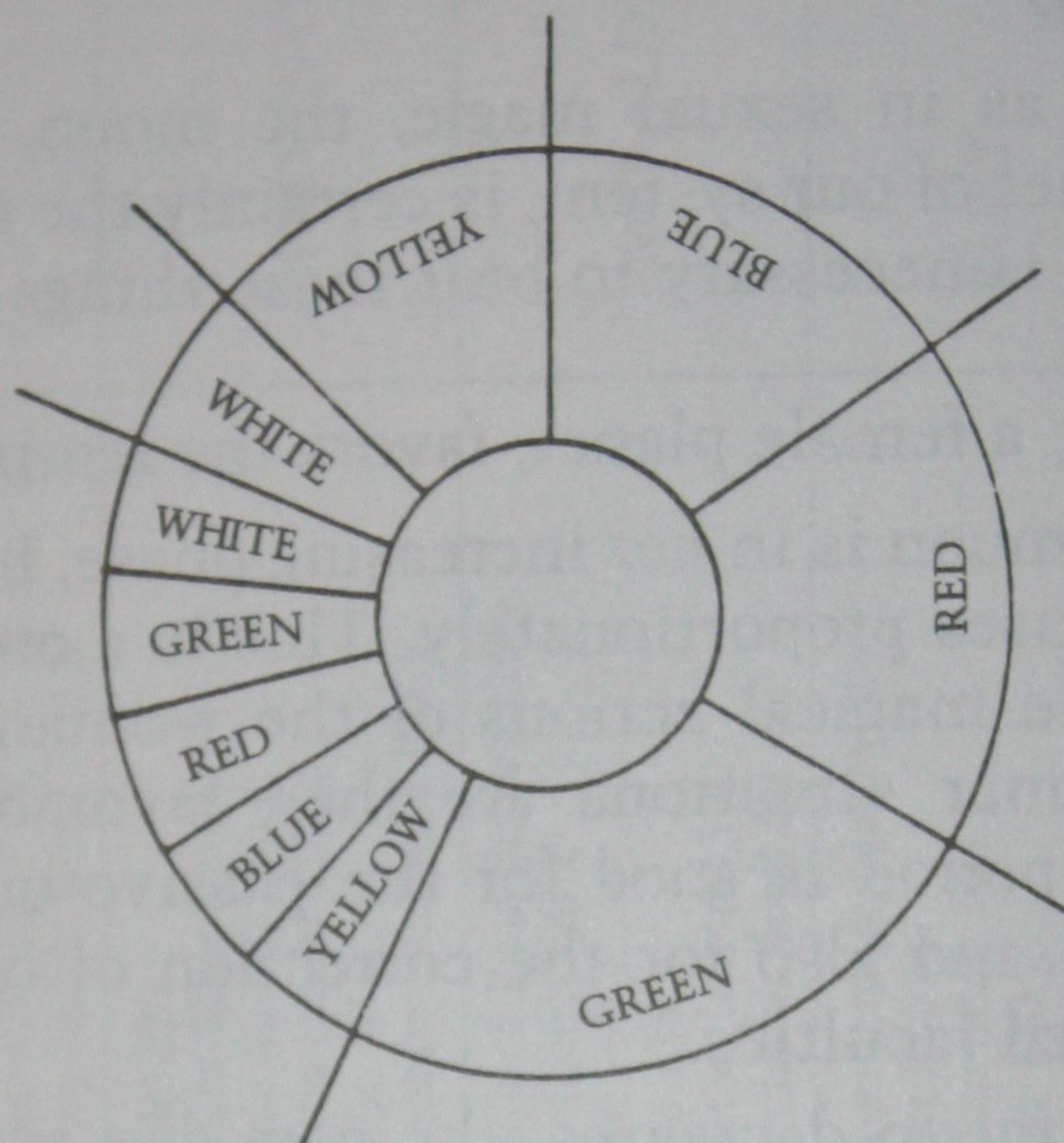


Figure 2. Horoscope

## B. Colors

To find the individual color of a person, the color that synthesizes a time, or the color that favors the execution of a determined magical operation, one proceeds, first of all, to study the horoscopic aspects of the planetary forces conforming to Table A:

1. For each of the planets of the horoscope, properly established, one specifies the strong (+) and the weak (-).
2. One adds the positive values (+) and the negative values (-) and one establishes the balance, which is the definitive sum for each planet separately.
3. One prepares a disc having a diameter of two feet and divides the circumference into equal parts, the number being equal to the sum total of the discovered balances for each planet.
4. Then, one divides the disc in as many respective sections.
5. For each of the planets one takes a number of sections equal to the number of its balance, established according





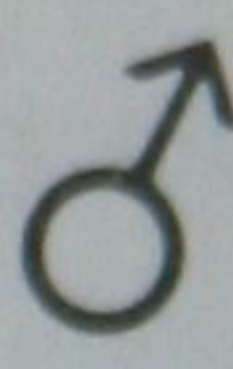
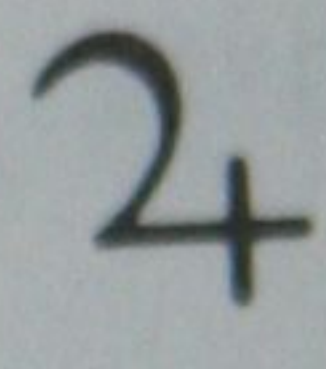
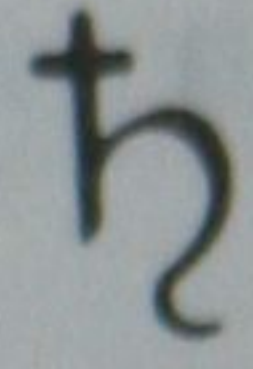


to Table A. The balances numbered by zero or in negative value are, obviously, rejected.

6. The section of Mercury is divided in as many equal parts as there are planets in consideration, not including itself.
7. The section of each planet is painted in its characteristic color. One repeats these same colors in the same order when painting the subdivisions of the section of Mercury.
8. One fixes the disc, thus prepared, on a rotating axis, and makes it turn rapidly in order to create the illusion of only one color. This color is that which he has sought.
9. One makes a faithful copy of the color.

Example:

We suppose that, after having established a natal horoscope and consulting Table A, we have found the following aspects:

Planets							
Strengths (+)	30	50	45	45	45	35	25
Weaknesses (-)	10	43	5	3	15	15	35
Balances	20	7	40	42	30	20	-10
$20 + 7 + 40 + 42 + 30 + 20 = 159, \text{ Definitive Result}$							

Then, we divide our disc into 159 equal sections and, conforming to the balances found, we take, respectively:



20 sections for ☉

7 sections for ☾

40 sections for ♀

42 sections for ♀

30 sections for ♂

20 sections for ♃

♄ does not have a section on the disc because its balance is negative.

The sections of the different planets being traced, we color them in the following manner:

☉ in yellow

☾ in white

♀ in green

♂ in red

♃ in blue

The section of Mercury, subdivided in five small equal sections, receives all the colors: yellow, white, green, red, blue — as is shown in figure 2.

The study of the influence of color may be pursued to some bizarre results. Another magical receipt known to be efficacious, works without the factor of individual color, according to a method that we will reveal later.



### *C. The Perfumes*

In Table A. one finds, for the seven planets, the corresponding flowers and plants which particularly absorb their virtues.

To prepare an individual perfume, one chooses the necessary plants according to the Table and to the horoscope of the person for whom he acts. Then one makes extracts from those plants. This is not done by distillation or by means of the press, but, uniquely, by the maceration of the plants in pork fat. One acts in the following manner:

1. One puts the fat in pure water which one brings to a boil three times.
2. One adds some coarse salt for cooking (sea salt does not have the same properties) in the proportion of two units of the weight of the salt for one unit of fat.
3. One leaves the fat, thoroughly mixed with the salt, in a bath of cold running water or under the faucet until all the salt is gone.
4. Next, one warms the fat and macerates the plants in it.
5. Then, one takes the macerated plants out of the fat and leaves them to cool.
6. When they are cool, one cuts them into small cubes and macerates them again for 14 days in alcohol which has been obtained by distilling good white wine.

To determine the proportions of the plant extracts in order to prepare an individual perfume, one uses the method cited above for colors.

In the example given, illustrated above, one would take:

☉ 20 parts

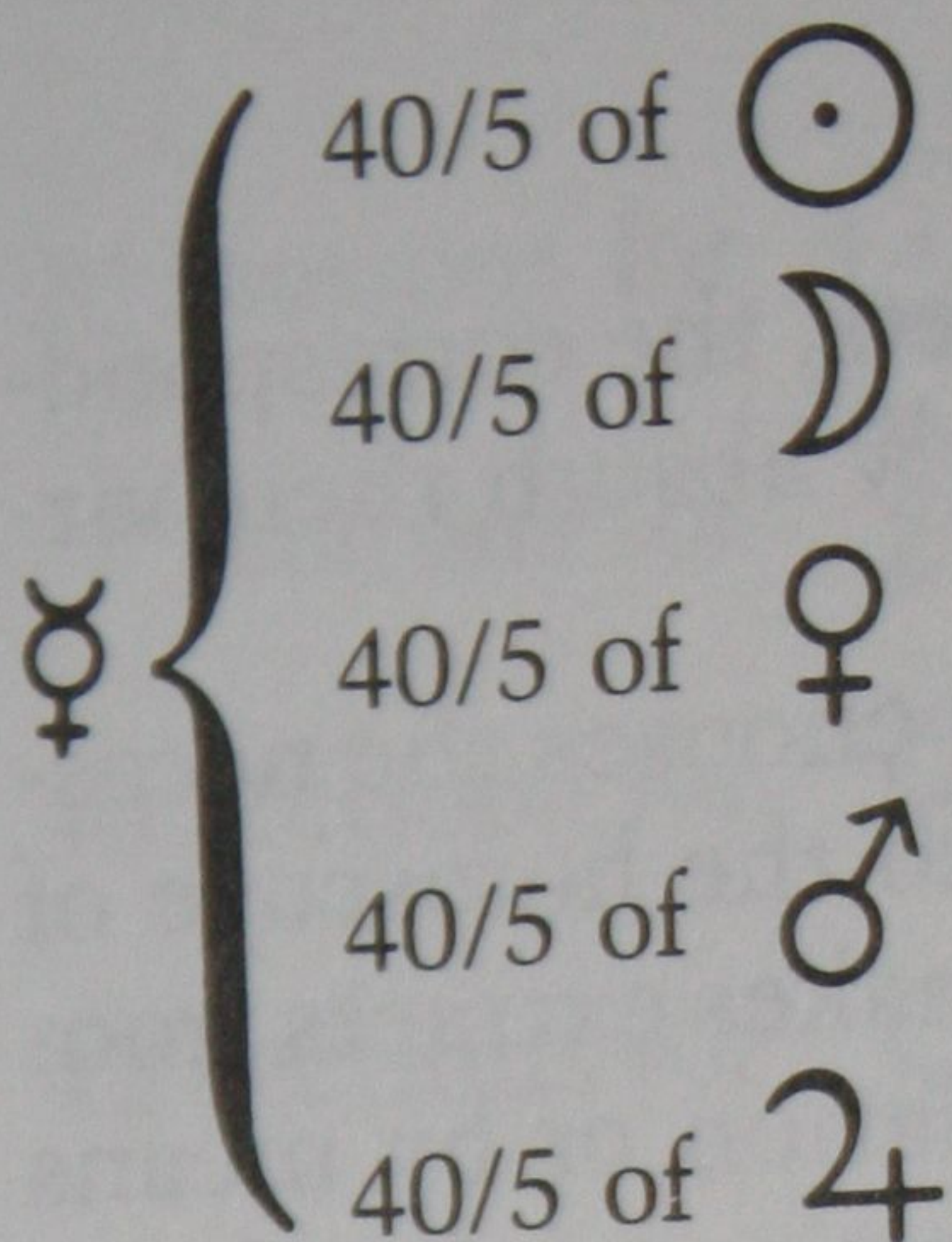
☾ 7 parts

♀ 42 parts

♂ 30 parts

♂ 20 parts





The individual color of a person, created by the method that we have indicated, optically expresses the synthesis of his character.

We have said that one can also obtain the characteristic color of a mental state. For this, one must find the proportionate value of the occult forces that concentrate and attract the influences that are needed for this effect. The same horoscopic procedure aids us in this; and when we have found the desired color, we surround ourselves with it in the form of lighting and of painted decor so that the magical operations will succeed.

We do the same for the perfume, which reinforces the beneficial effect of the color.

For the individual perfume, reserved of the woman, it is necessary to add a mixture of essences extracted from the flower "Chenopodium Vulveria" in the proportion of two grams of "Chenopodium" for ten grams of prepared mixture.

For the perfume of the man, one takes some "Kastania Sauerdon," in the same proportions.

The individual perfumes, prepared according to our methods, are extremely efficacious for the exercise of Posism. One uses them likewise, in combination with the influence of color, to charge a "Volt," or any other force favorable to occult correspondence with a living person or with a spiritual entity or hierarchy.

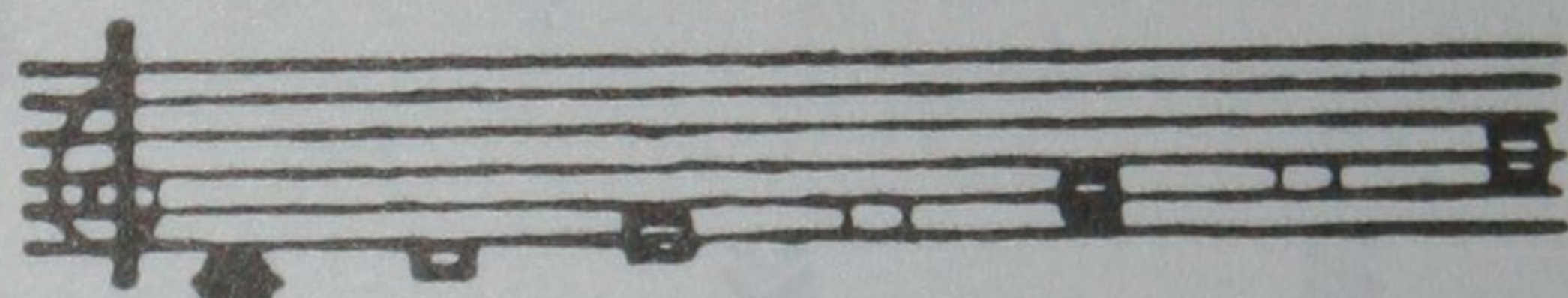


### *D. Sound and the Composition of Individual Melodies*

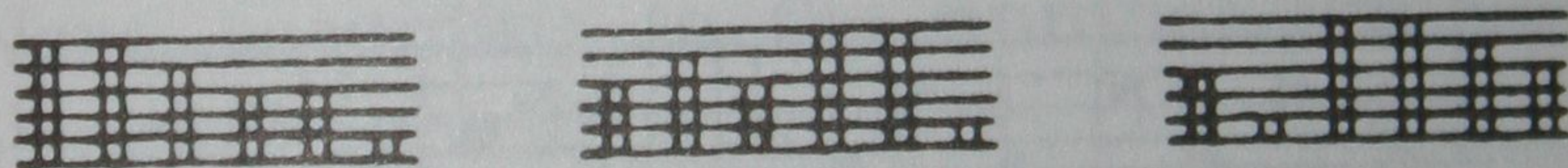
In Table A. we have given, for each planetary force, the corresponding sound that evokes it by the analogy of vibrations.

In the formulae that we give in this book, we do not occupy ourselves with the magical effects obtained by music when the other elements that we have cited are efficacious enough for the realization of splendid phenomenon.

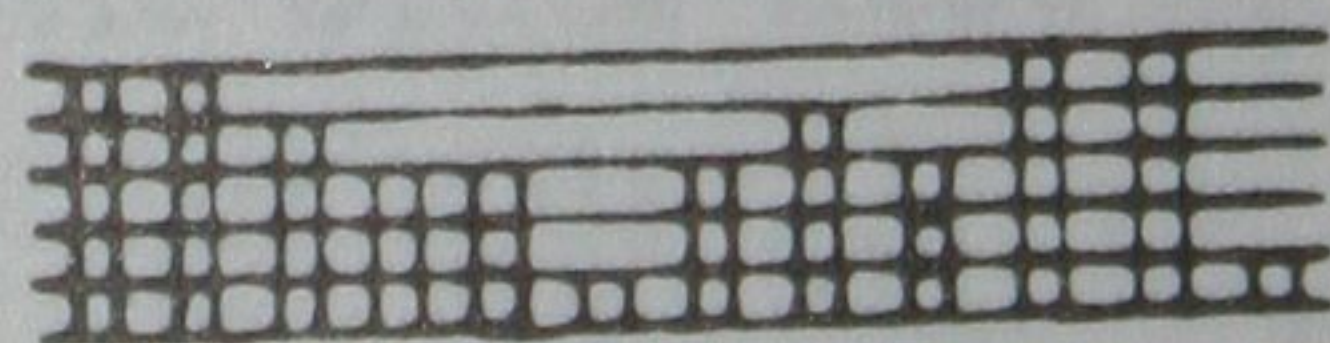
However, to obtain some extraordinary effects, marvelously surpassing all others, it is necessary to dare the acoustic experience, which is at the heart of the intonations



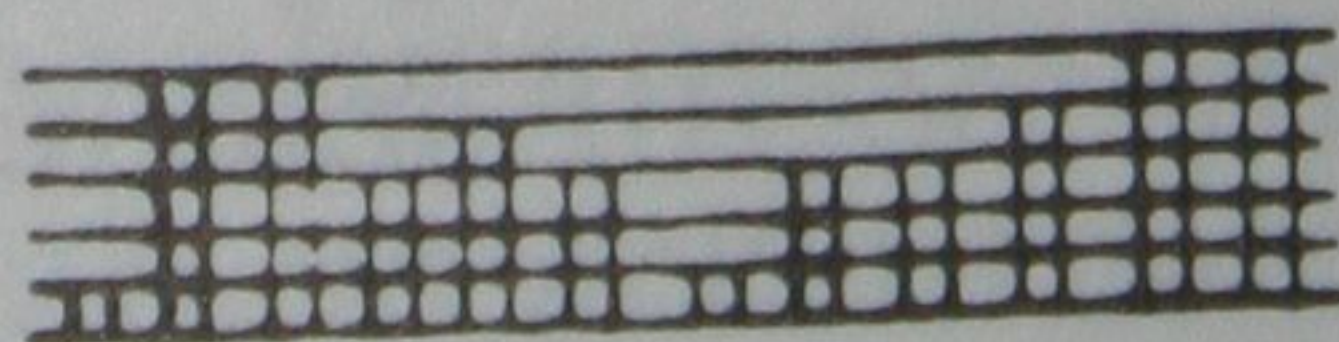
*Figure 3.*



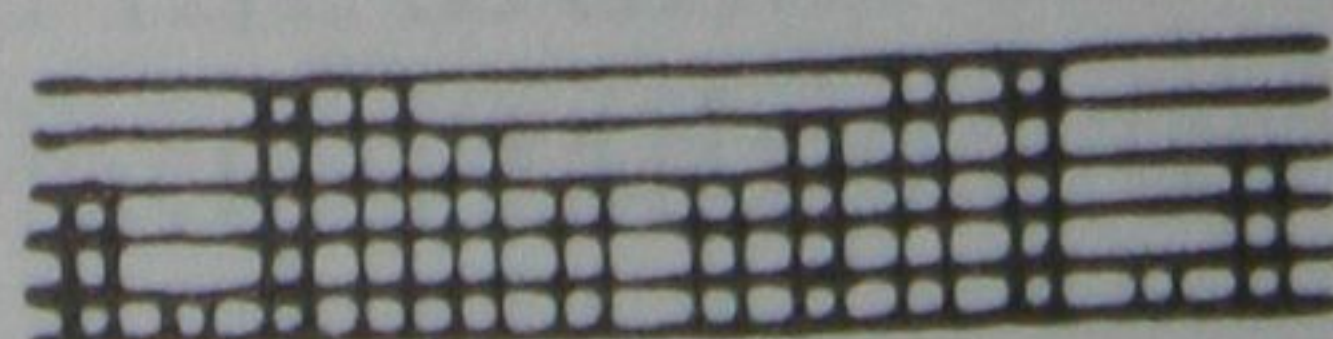
*Figure 4.*



*Figure 5.*

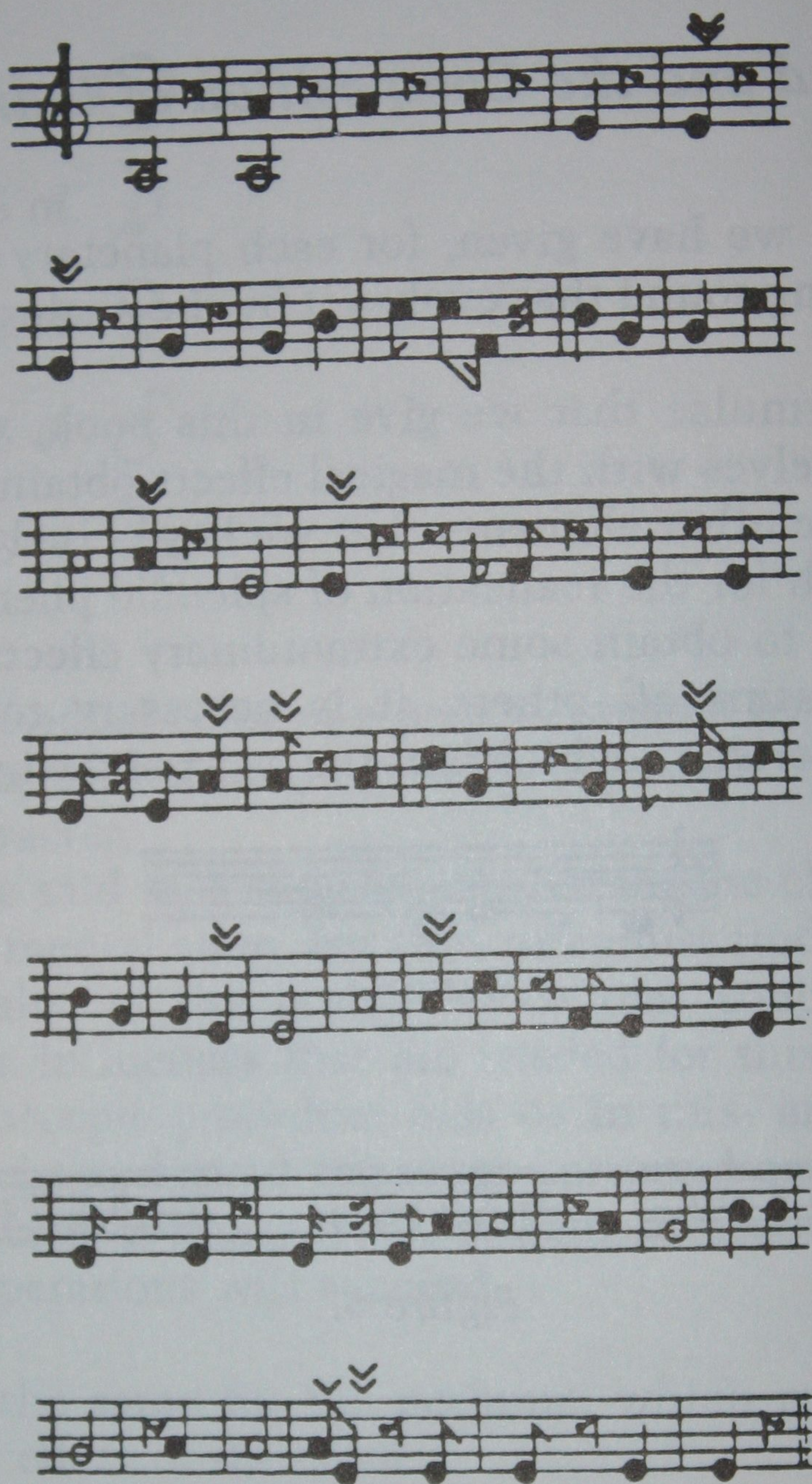


*Figure 6.*



*Figure 7.*





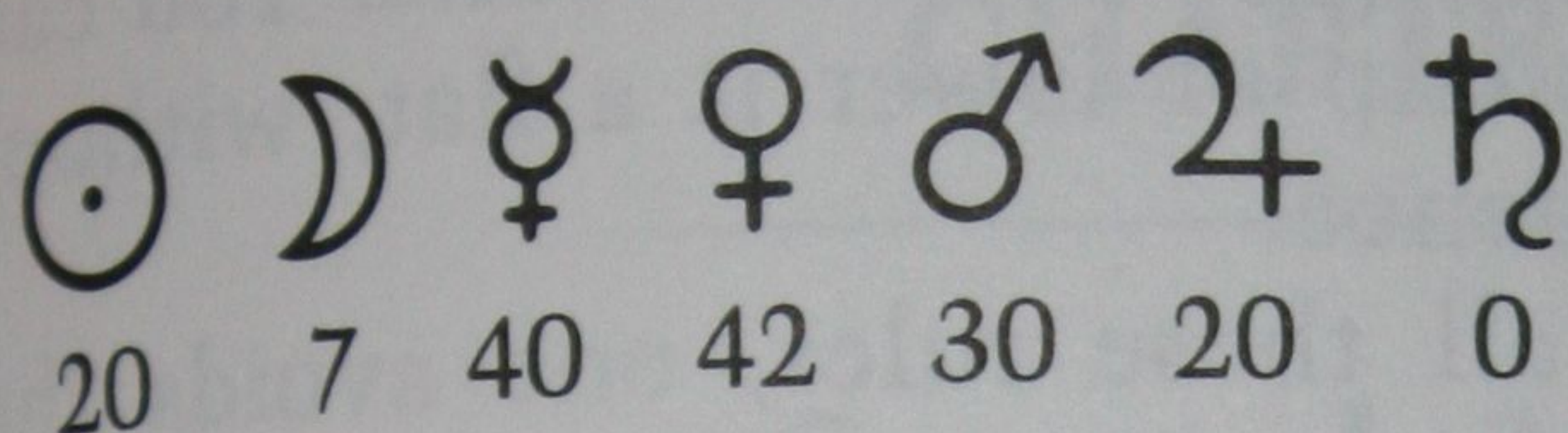
### *Magic Melody*

of all rites of evocation. It is necessary to understand that words of power (as in mantra, etc.), without the correct intonation, do not possess complete power. The principle rules that delineate the occult science of sound are herein restored:

1. Shorten the numbers, indicating the respective force of each planet in a manner that the maximum value is expressed by 5 and the minimum by 1, with a correction of 0, 5. Reject the values that equal 0 and negative values ( $-n$ ).

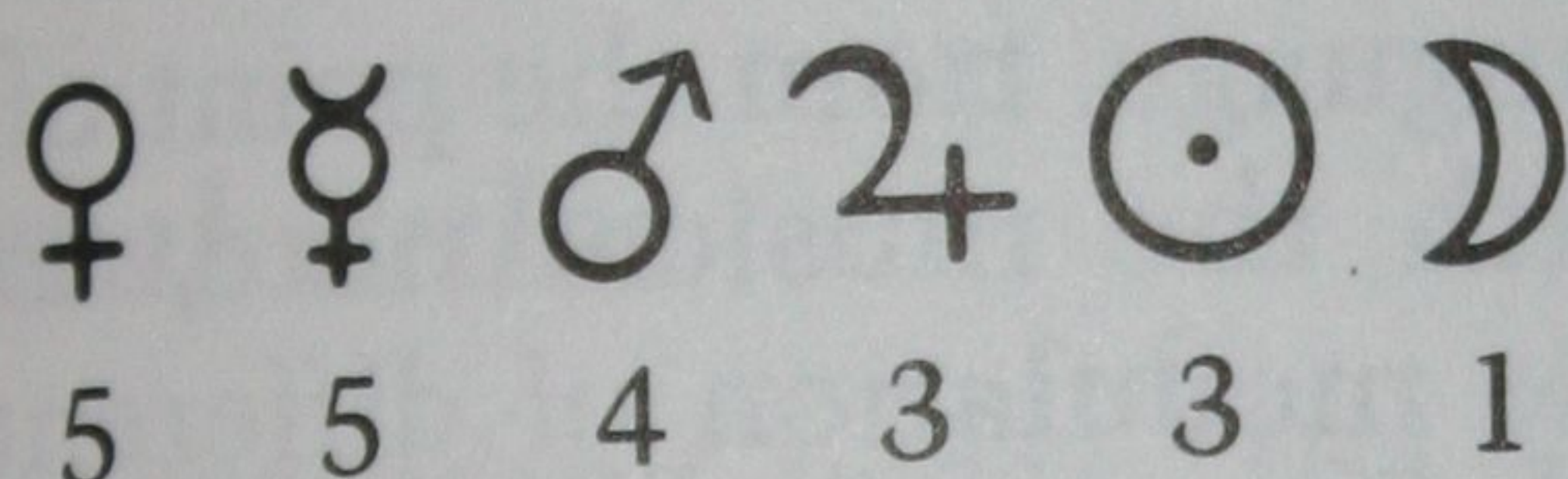


You have, therefore:



3    1    5    5    4    3    0

2. Form the scale of forces like this



3. Inscribe these forces on sheet music, as shown in the design given here. (Figure 3)

- a) Next, according to paragraph #2. (Figure 4)
- b) Next, according to the number symbolizing the planet (Figure 5)
- c) A scale of natural force. (Figure 6)
- d) Introduce the force that characterizes the visualized goal (in our example, Venus), and place these diagrams in the order here reversed: A, B, B, A, D and D reversed (Figure 7)
- e) In the diagram cited, each planetary force has its relative value according to the scale of 1 to 5:  $\frac{1}{16}$ ;  $\frac{1}{8}$ ;  $\frac{1}{4}$ ;  $\frac{1}{2}$ ;  $\frac{1}{1}$ .

In translating these values into the corresponding musical notes, one takes care to accentuate the most important influences, reinforcing the sound by means of chords or piping of the instrument, which prolongs the note.

The musical octave can be chosen at will when the correspondence of the note with the planetary force is not dependent on its timber. Do or La, sharp or flat, are equally effective.



The correction tolerance of 0, 5 may be replaced, if necessary, using a semitone in place of a second. You can then raise your sound a sharp or lower it a flat, without changing the magical influence.

In correctly observing all these rules, one avoids the trouble of dividing the series of inscribed notes into a convenient number of measures.

The melody obtained must be put into a music box which is played during the operation. In this manner, the combined effect of color and perfume is reinforced by a melody.

The syllables of human language, from the point of view of their correspondence with the musical note, form a separate science, as does the modulation of different pronunciations.

This science helps us to formulate ritual prayers and to discover treasures contained in the ancient mysteries. But, in this book, we cannot occupy ourselves with these matters because space does not permit.

We only wish to attract the reader's attention to this truth, which confirms our conviction that, by seriously penetrating all the laws of nature, one can obtain excellent results on the path of ascension to individual and collective perfection.

"That which is below is like that which is above" — see and study that which is around you and you will ascend.



## CHAPTER X

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# Sexual Magic Operations

### *General Rules*

In the preceding pages, the reader can study rules and principles which make possible, with proper application and execution, the realization of formidable things.

We now pass on to sexual operations so-called, which cannot be efficacious without all that has previously been explained. These operations are the basis of the mysteries known under the name "Mahi Kaligua," and derive from the Euclidian principle that we spoke of at the beginning of this work.

One can practice this for many diverse reasons, but we limit ourselves to these seven principles:

1. The charging of "Volts" and other fluid condensers.
2. The regeneration of the Vital Force and reinforcement of the Magnetic Fluid.
3. The production of the Magnetic Fluid to effect the submission of the man to the woman or of the woman to the man.
4. The refinement of Power or of the Senses.
5. The determination, by Volantia, of the sex of a child to be conceived or the reinforcement of its mental or material capacities.
6. The provocation of superhuman visions, spiritual and sublime.



7. The realization of a project or of a special desire of the operator, in any order of idea.

Supposing that the student has studied and understood all that we have revealed in the preceding chapters, we give, hereafter, the twenty principle rules that are necessary to learn in order to properly understand the special exercises of sexual magic.

1. Sexual union as considered with a prayer. The man who lives with his woman in perfect harmony, understands us easily and he, who has a good time being with a loving and magnetic woman in all purity of sentiment and intention, is reminded of another circumstance of life that is not abysmal but profound, for it also *comes* toward God and perfection, and in this radiance all of their conjoined forces touch the root of the opposite sex.

For when the sexual act is perfect, the union of man and woman succeeds in all spheres of their respective beings, and their force increases tenfold in the higher worlds. The prayer, this prayer, is always exhausting.

But, it is necessary that the demand, the vow, the object of the prayer be formulated and imagined clearly.

If the man and the woman imagine the same object, or wish the same thing, this is better; but the prayer of one of the two souls can also be efficacious, for if the woman is entranced in the orgasm, the creative power is the same.

2. Don't mix precious metal with base substance: unite with a woman of superior morals.

Never use a prostitute or an ignorant virgin for a magical operation, nor a minor of less than 18 years of either sex; but accomplish the solemn act with your spouse or your lover.

It is necessary in all cases, that the woman chosen for the rite should have sexual knowledge of the man, be possessed of good health in body and mind, and she should have profound feelings of affection and emotion



for the priest; for in this way is the orgasm of the two magically efficacious — it also makes the moment of the female emanation coincide with the moment of the male ejaculation and only in this way is the magic effective.

3. The union of the man with the woman must be innocent. Lust for pleasure must not be the main purpose. Transcending carnal pleasure, aim at the union of the spirits, if you want your prayer to be exhausted in ecstasy.

If you conform to these principles, the sexual act will become a source of spiritual and material force for you and a fountainhead of wisdom, happiness and peace. In magic, you search for that which is called the fortune of spirit.

4. The physical body must be cared for properly. Hygiene is always a sacred responsibility, but especially when you prepare yourself for the rite of sexual union.

We tell you that certain preparation must be made 7 days and 41 days in advance of the operation. Cleanliness is, then, of particular importance.

5. Keep secret your magical intentions. Silence concentrates your forces and multiplies them. This is why, when you are entering into the preparation period for an act of magic, you should not frequent the society of mundane persons too often and you should talk as little as possible.
6. Formulate your desire in advance and don't forget that desire at the moment of coition, during which it is necessary to keep silence.
7. Before, during and after the act of love, hold a clear image of that which you wish.

The exercises of Volantia, Posism and Decretism are a great help during the period of preparation.

8. Eat simply and prefer natural foods; don't take too much; don't drink too many liquids; avoid grease, alcohol, spices.

Sleep in a hard bed, the head to the north, the pillow



flat. Your bedroom should always be cold and well aired.

9. Take a bath of air, two times a week: Breathe deeply and retain the air in your lungs for as long as possible. Know that every additional minute you endure will add 10 days to your life.
10. Don't look at your woman too often and look only when you are both excited. Sleep in separate bedrooms and do not unite more than one or two times a week.

The man must never touch a woman who is not sensitive to his touch and he must never stop until she has trembled with desire at least two times. This is a recommendation of great importance.

11. Don't take the woman if you are angry or if you are ill.
12. Sleep well and, when you sleep, trust in yourself and the force of Divine Law.
13. Don't forget this important axiom: Love is the root of life.

Of budding love: It grows according to circumstance, passion, temper, impulse, good or bad, the flame divine or human, the demons or the gods.

Through your love, you unite with God!

14. The instant that the semen of the man passes into the body of the woman who accepts it, is the instant of greatest fecundity, the greatest power, the greatest emotion of the life of man.

If he is, however, under the influence of carnal passion, of bestial instinct, the man is suicide, lost demoralized. To the woman, he will give disease and chaos, psychic and material. And the child he procreates will become an assassin, a mental cripple, a miserable being.

To the contrary, if the union of the man with the woman is effected in the harmony of mutual love and, consequently, the ambient occult forces of the environment participate with joy in the solemn act, the man and the woman work to regenerate those forces and the fruit of their embrace is success.



The child of love is the child of superior forces, and the prayer of two hearts united is an efficacious prayer.

15. If a man ardently wishes a force or power into being and guards this wish from the instant that he penetrates into the woman until the instant that he withdraws from her, his wish is necessarily fulfilled.

Hell reigns in the household of the man who has the bad habit of retiring before ejaculation because he no longer wishes to procreate. As a cause of this, he installs hell in the root of two beings, because they prostitute love, ignoring the great good, the primordial reason of life. The lost semen and unconverted spirit degenerates.

16. All the forces and powers emanate from the feminine aspect of God, which also comes from every impulse. To draw forth the Divine Force in complete love, in real sympathy, in willing emotion, then you give beauty.

The mind is sterile and its force is rapidly exhausted; This is why we, the Euclidians, search for spiritual triumph not in the intellect, which tires and does not succeed, but in the will to love, which is unceasingly fertile.

When one of us who has the gift of a healer undertakes a healing, it is necessary to call not upon the intellect, but on love. His countenance must be pleasing and good, his hands are caressing, his heart wishes and speaks, and a good result is infallibly obtained.

For love, sympathy and virtue form a ladder which leads to innumerable forces, the power and the wisdom of the heavens.



### *The Five Principle Positions*

The drawings that follow present schematically the five principle positions that the couple must assume in the course of the operation of sexual magic for the prayer of love.

These five positions that rule the mental current promote, respectively, the following effects:

1. Position #1 corrects the senses and the capacities of the operators when they have the same object of their influence.
2. Position #2 favors projection of influence to the outer (We call this the outer circle): for one or many personal choices or for projection to the higher spheres.

It is propitious, moreover, to charge a "Volt," to create a larva and for all other aggressive operations against a person (regardless of the person's belief in magic).

3. Position #3 produces the same effects as position #2, but it is also for accepting or guiding the force of the outer circle. This position can only be realized if the man and the woman are in harmony.
4. Position #4 is efficacious to grant the man and the woman the power to surrender to the magic of love, that two instruments may play the same music.

It harmonizes the differences that separate their respective natures and condenses their feeling of love. In this position, the man and the woman must operate in communal harmony.

5. Position #5 permits the man to influence the woman without her knowing it. On the other hand, when the two operators assume this position in harmony, it is to project a vigorous influence in the outer circle.

These five positions are constructed to conform to the law of the radiant field of the aura.



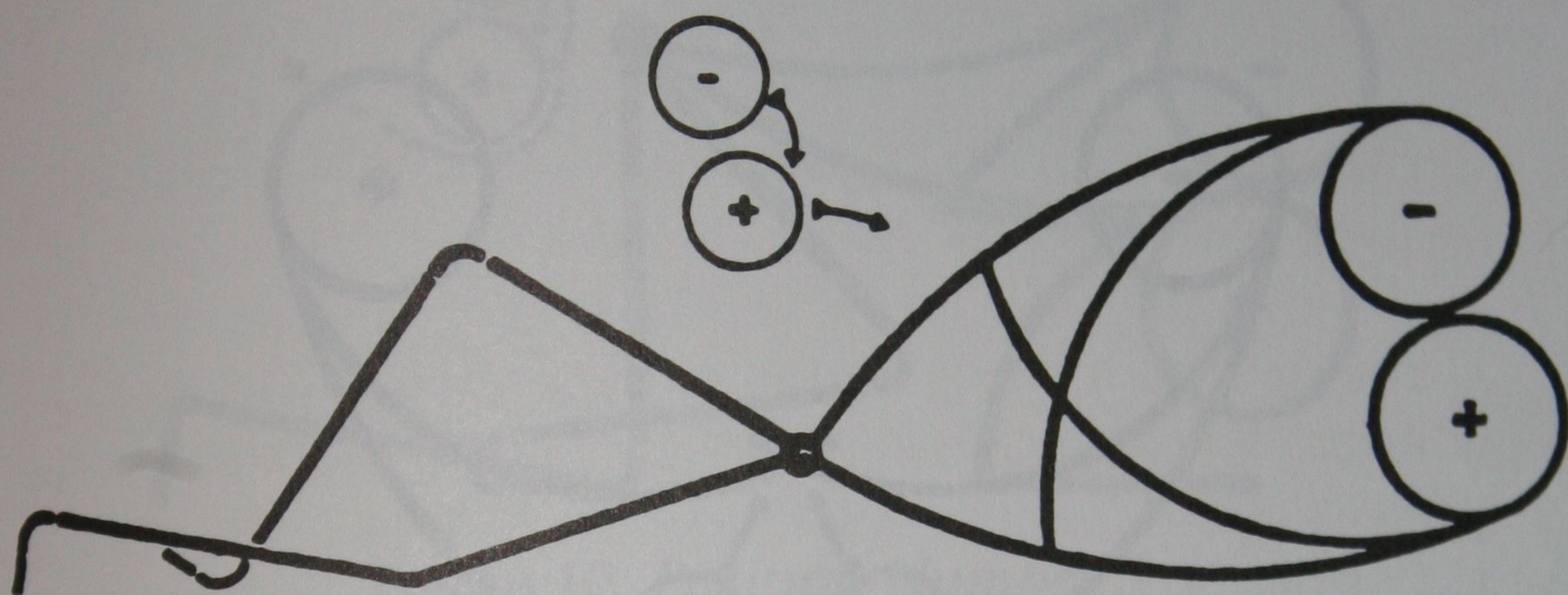


Figure 8. Position Number 1

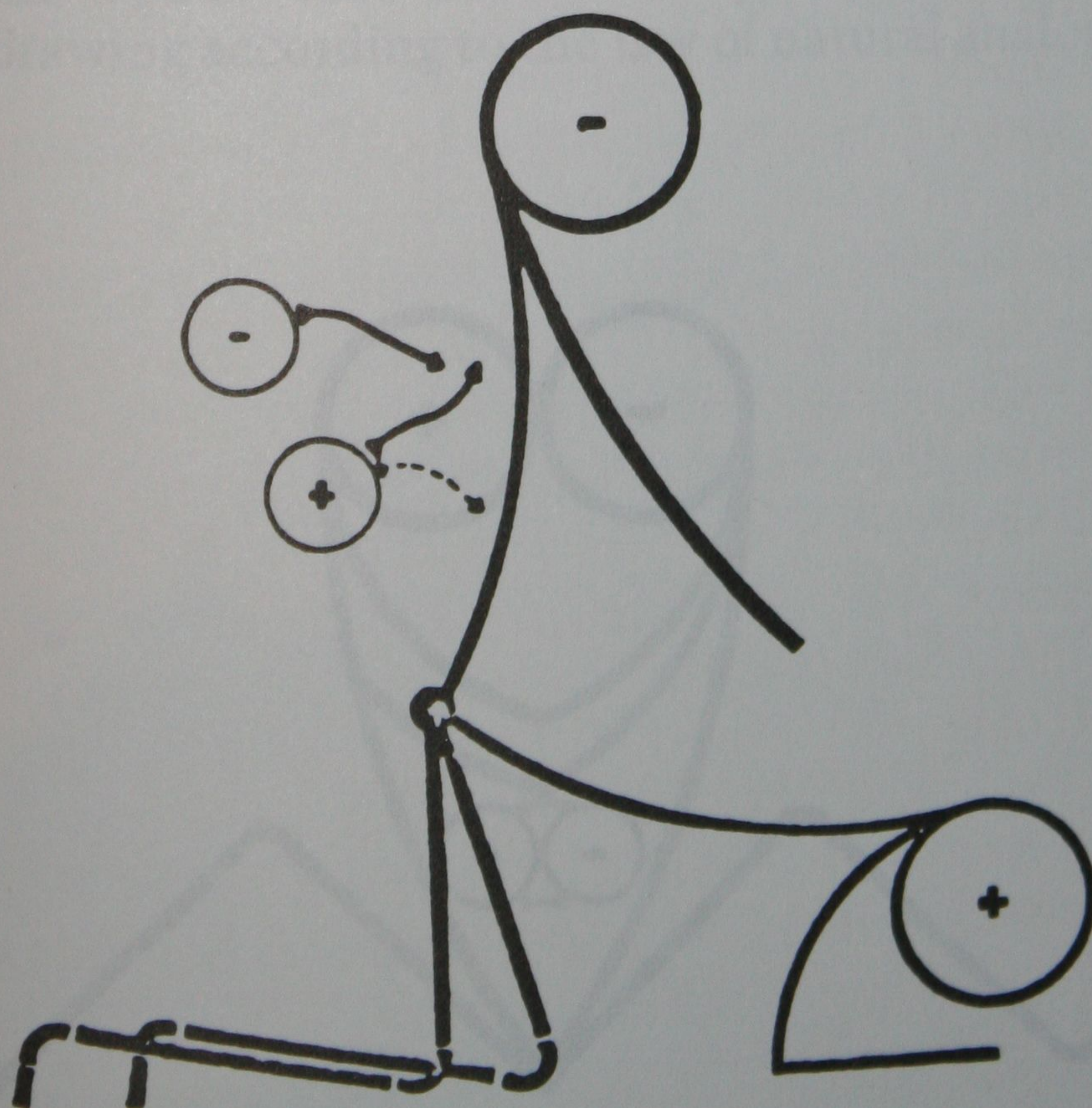


Figure 9. Position Number 2



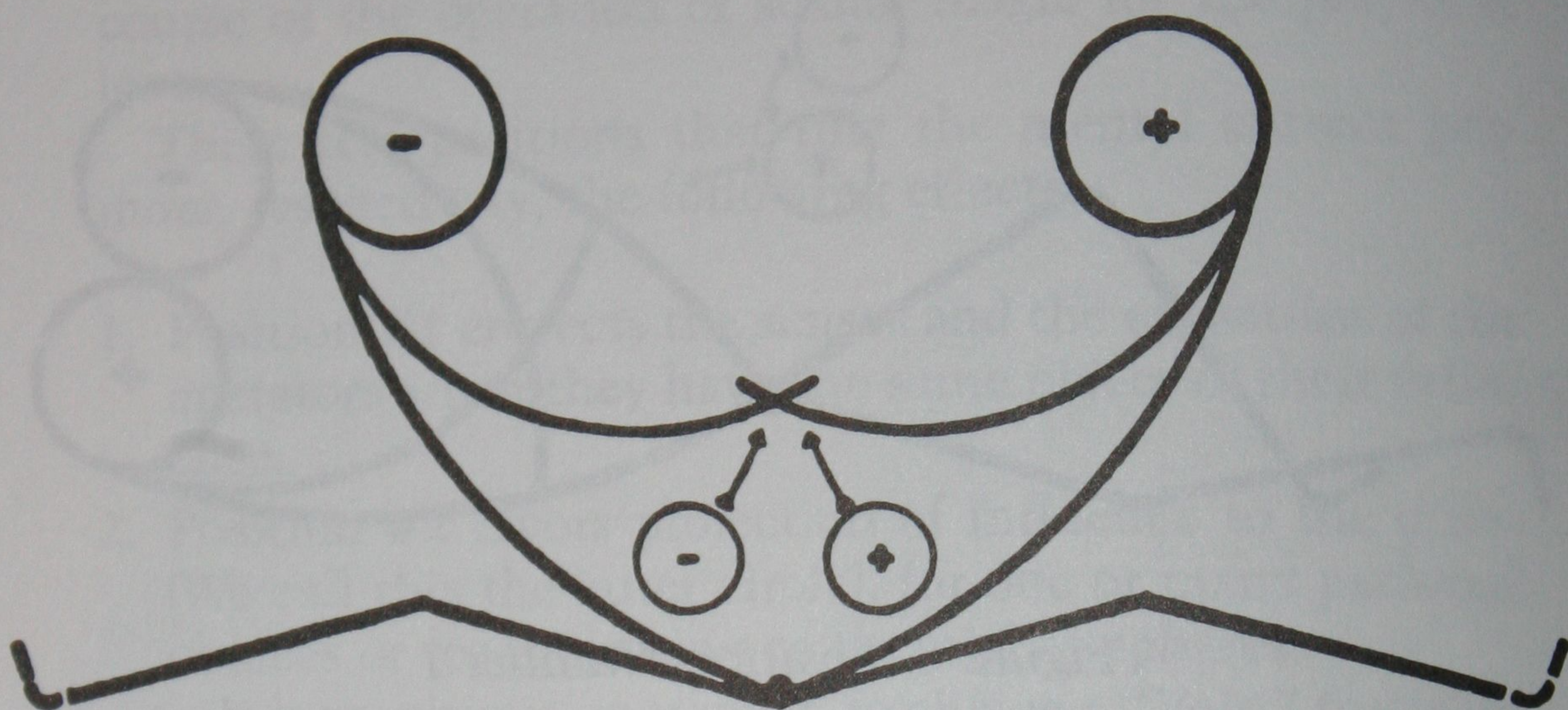


Figure 10. Position Number 3

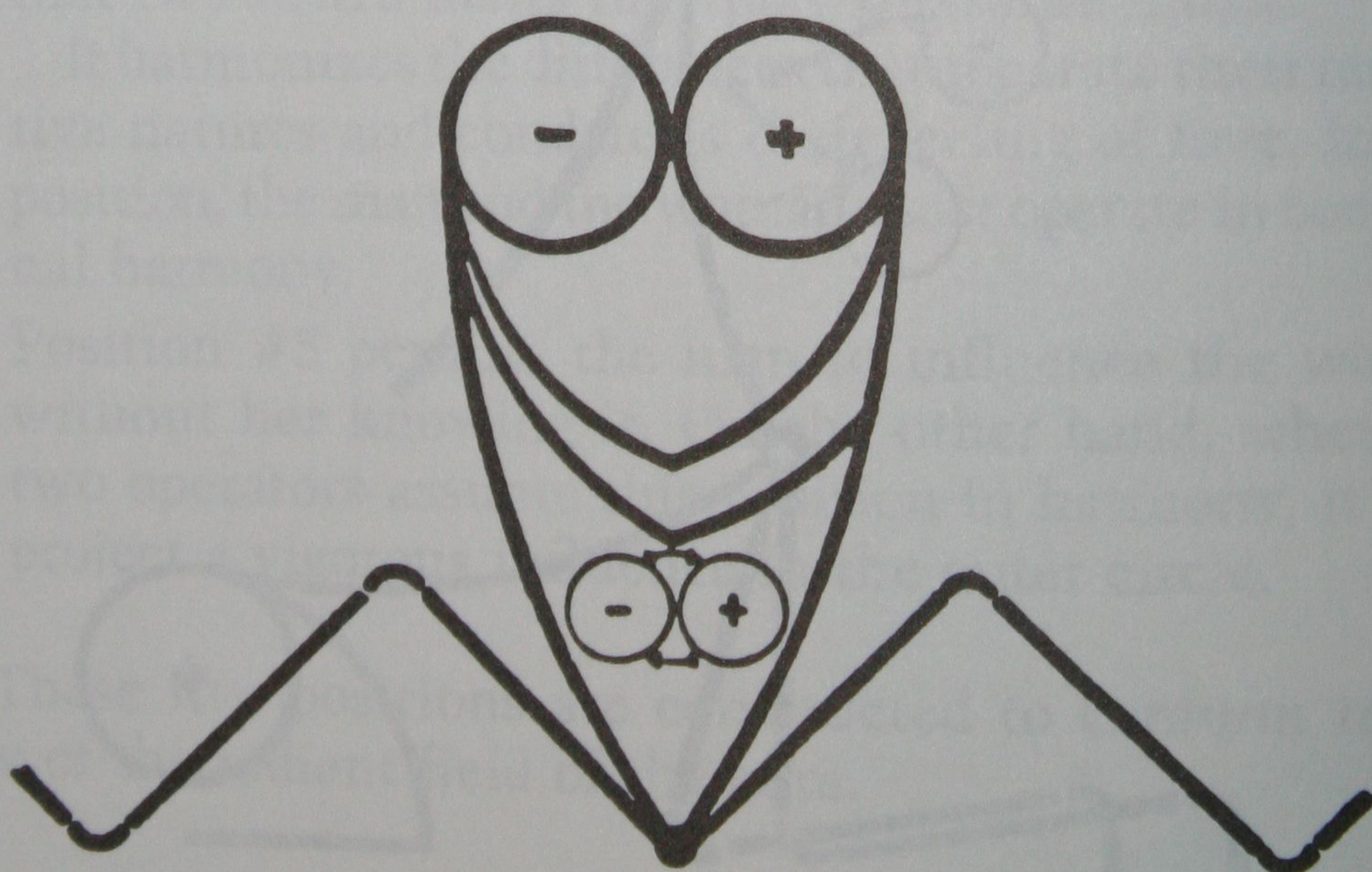
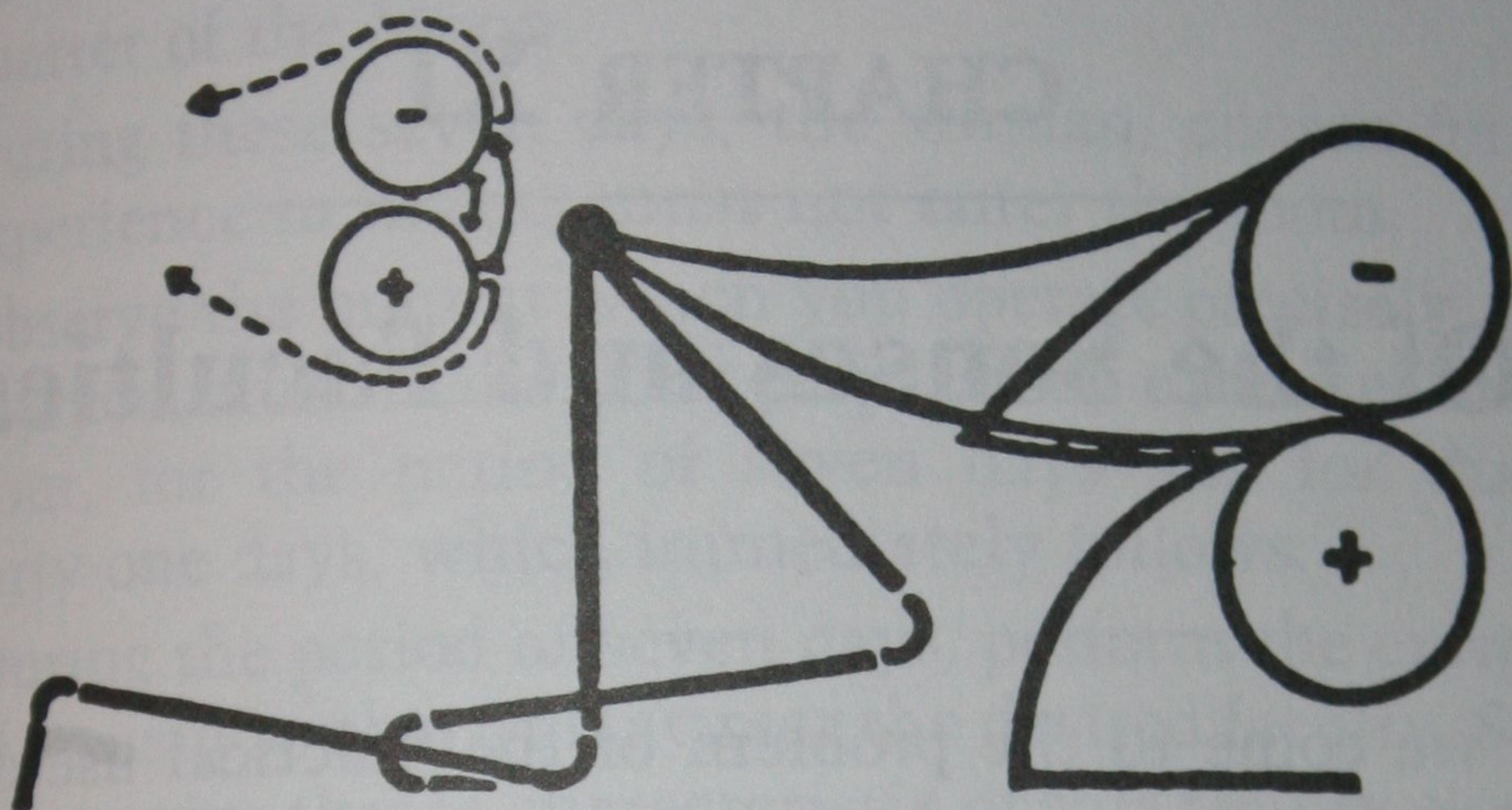


Figure 11. Position Number 4





*Figure 12. Position Number 5*

The schematic drawings, reproduced here, assume that the active operator is the man; but it can also be otherwise, for it is not said that the woman has not the power to assume the initiative in magical operations.

If it is the woman that directs the operation one transposes our drawing according to the law of natural analogies.



## CHAPTER XI

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# Of the Senses and Faculties

Now we come to the problem of the practical use of the force of sexual magic. Again, we repeat that this practical use cannot be profitable to the student who has not first, seriously and patiently, studied the method of operating with mental forces that one develops in the exercises of Decretism, Volantia, Posism, and Tiraclairism, given in the preceding chapters of this book. To use a force, then, it is necessary to learn from your master. This must be understood for the remainder of our teachings.

We have said before that when beginning a magical operation, so-called, it is necessary to pass through a period of preparation, which is divided into two phases: The first is of seven days and the second of forty-one days.

In order that all shall proceed according to the required order, one must conform to the following prescriptions:

1. Choose a quiet room, where no person of the mundane world may enter, for the experimental work. Put up shutters or thick curtains over the windows to guard against the daylight and see that the temperature in the room is kept between 78 and 68 degrees Fahrenheit. During the entire period of your experiences, do not let any other person enter the room.
2. Carefully prepare the perfume, corresponding to the planetary force that you propose to attract. Do the same for the color to be spread throughout the room by means of lighting and decor.
3. The first phase of the preparation period, which lasts



for seven days must begin on the first day of the third quarter of the Moon.

4. During these seven days, the woman, chosen for her experience in magic, must not enter the room.
5. Observe the hour at which you operate precisely. Each day you must make your preparatory exercises at this hour, for the period of seven days and for that of forty-one days, which immediately follows.
6. During the period of seven days, perform the exercises of Posism so that you attract the desired faculty. Study the gesture that is characteristic of this faculty closely.

Spread the necessary perfume throughout the room, but do not perfume yourself or your vestments. Light the room in the required color.

7. When, by the exercise of Posism, you have developed a firm foundation in your desired mental faculty, you may begin to combine the exercise of Posism with that of Tiraclairism.
8. During the seven days of the first phase of the preparation, don't work for more than one half hour a day.
9. On the eighth day, you begin the second phase of preparation, which lasts, as we have said, for forty-one days.

On this day, perfume not only the room, but also your palms and solar plexus. Don't forget, however, to add to the perfume the essence of Kastania Sauerdon (the individual perfume of the man).

Bring in the woman.

10. Light the room in the chosen color and have your companion spread out on her back. Excite her. Speak as little as possible.
11. At the opportune moment, accomplish the act of union, realizing operating position #1: the front of the man touches the front of the woman.
12. By means of Decretism, of Volantia, and of Posism accentuate your desire to the instant of ejaculation and think energetically of the wished thing before, during and after the act.



13. As soon as the "magical prayer" is terminated, dismiss the woman. She must leave without saying a word.
14. Repeat this operation in common every three days for the entire period of forty-one days.
15. During the interval of two days, the man continues his work, as during the phase of the seven days, and always at the same hour.
16. After the period of forty-one days, if all has been performed correctly, you will acquire the faculty, sense or force that you have wished for in your mind.

If, in a special circumstance, you want to accentuate this force, faculty, or sense, breath the perfume used during the operation.

The rite of magical love, whose laws and manners we have revealed, may be accomplished for various goals. But, never forget the law of polarization and, reflecting on this, reject thoughts of the good or bad that it may cause others. The origin of the punishment is implied in the crime.

If you operate in position #5, using your individual perfume and suggesting the flavor of voluptuousness to your woman of love, you can place her under your influence for as long as you wish.

The force that you have the key of here may also be used to improve or modify the circulation of the blood, according to your desire. It can also aid you in operations of healing, both psychic and physical.



## CHAPTER XII

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### The Sex of the Child

In the chapter concerning the polarization of the sexes, we have given the law that lifts the veil of Isis, under which is hidden the fundamental mystery of everything that originates and develops in the universe. The rites of secret societies and mystical fraternities, as well as certain "mysteries" of established religion, are inspired by this primordial law and its derivatives. We partake of this experience when forming and guiding the mental current produced during the ecstasy of coition.

It is said that when nature is left to herself, under normal conditions, a single goal is pursued in the act of love: the creation of a new individual, as a result of the conjunction of contrary sexual forces.

This goal, this insatiable will of nature to create the new is complicated by a law no less important and that is the will to repeat this example. This law is called atavism and it completes the law of the polarization of the sexes that we give more precisely in the following fashion:

"At the instant of coition, the woman creates the image of a man in her mental sphere while the man creates the image of a woman. According to the current that is taken, the child will be either male or female."

According to this law, it is possible to predict the sex of the newly born by precisely establishing which of the two, father or mother, has the most powerful imagination; and which one is weakened by physical fatigue, which is also reflected in the mental sphere.

In practice, however, this is not so simple, for the strength of the imagination of an individual varies and it is difficult to anticipate its quality at a given moment.



This is why we counsel couples who wish for the birth of a boy or a girl to take recourse to the operation of sexual magic, by conforming to the following rules:

1. To engender a boy: Perfume the room with the perfume of Mars, then add the essence of Kastania Sauerdon in the proportions of 1: 1, 3. Operate in Red light.  
To engender a girl: Use the perfume of Venus with the essence of Chenopodium Vulveria, mixed in the proportions of 1: 1. Illuminate the room in a green light.
2. The prayer of love — which can be formulated by the man or woman separately or by the couple in harmony — is of considerable power. If the prayer is made by only one of the couple, take position #1. If you pray together, choose position #4.
3. During the period of psychic preparation — that lasting seven days — it is useful to employ a picture of a man or a woman, according to whether it is a question of procreating a boy or a girl.

The preparation of seven days suffices. One operates on the eighth day. If one conforms strictly to these rules, the desired result will infallibly be obtained.

But it is necessary that the father and mother be in good health, physically and mentally.



## CHAPTER XIII

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# Fluid Condensers

These notes are written for the students of our Brotherhood. They will serve as directions for an initiation on the path of truth.

We believe that it is useless to lose them in theoretical considerations, which fill the works of occultists, modern and ancient. Theories, theses, or philosophical opinions rarely shed sufficient light and never give incontestable scientific proof, without which, the truth cannot triumph.

Our method is to, first of all, place the undeniable facts of experimentation before the student. The student of intelligence and will power dedicates himself to that which he has seen and heard, to the theories conforming to ours and, if he does not abandon the initiatic journey that he has begun, because of the difficulties and many privations that are implied, the good student learns for himself, little by little, the true doctrine of Wisdom. He is then a true adept.

Meanwhile, to facilitate the journey, to soften the hardships of the path which we wish to follow, we will recount, here, the results of our personal work.

We have devoted many years to the experimental verification of all that we have found, taking practical advice from works, ancient and modern. In this manner we can proceed to make a meticulous classification, separating truth from falsehood. We have, therefore, the right to affirm that our counsel and teaching is in conformity with pure scientific truth.

The keys that we reveal are sufficient to enable each student to make his own researches.

The general ideas that we advance can be verified by everyone and it is necessary to have only a little courage



and will power to first attempt this. Joy, which always crowns conscientious effort, sustains the forces when searching on more arid paths.

Magic is a science. It is the only science which occupies itself, theoretically and practically, with the highest forces of nature, which are occult. It declares and proves that the universe, in its totality as in each of its smallest parts, is subject to certain fluid influences and that science can prove this, the day that it will, to be the basis of all psychic and physical phenomenon.

To operate with these forces, according to the laws which regulate them, it is necessary, first of all, to concentrate them in a point or on a given surface. One can, then, guide and channel them at will.

These operations, which are very important and which offer the possibility of many varied realizations, can be made in four different fashions:

1. The operator can make use of his own energy proper.
2. He can act with the outer forces by means of induction and of the correspondences.
3. He can bind the outer force to an individual object which has been chosen for this.
4. He can bind these forces to an object that, in general, is of the material of his choice.

This last procedure has been known for thousands of years as talismanic magic. It is also used for that which is called "The Charging of Volts," which we have spoken of in a preceding chapter.

Meanwhile, in verifying the technique of these preparations, we have found that in practice, a shortage of laboratory knowledge often induces one to use insufficiently pure materials for the condensation of the fluids. Also, quite often, only some of the necessary materials are chosen, thereby giving the formula only partially and diminishing the efficacy of the talismans and "Volts."

To avoid this error and to obtain, henceforth, perfect results, we have studied and completed three types of



irreproachable fluid condensers — two liquid and one solid — which all may use satisfactorily.

The first type of condenser is employed by us in the form of a coat of paint, which we apply gradually on objects to which we wish to attach talismanic virtues.

The second we conserve in a special bottle for the preparation of very effective liquid drugs.

The third type, the solid condenser, is employed in our laboratories for the fabrication of "Volts."

Here is the table of proportions to use in the preparation of our drugs:

Liquid Condenser for painting on	(amounts in grams)
White Wine	120
Juice of leaves of Lily	4
Juice of leaves of Mandrake	18
Juice of leaves of Camomile	19
Juice of leaves of Poplar	48
Coal of Poplar	15
Extract of Lily	2
Extract of Mandrake	3
Extract of Camomile	1
Extract of Poplar	4
Lactose (milk sugar)	50
Lactucarium (coal of the leaves of Atropa and Belladonna.)	25
Gelatin	80
Kopal Oil	25

#### Liquid Condenser for bottles

Juice of leaves of Lily	2
Juice of leaves of Mandrake	8
Juice of leaves of Camomile	9
Juice of leaves of Poplar	20
Extract from flower of Lily	3



	(amounts in grams)
<b>Liquid Condenser for bottles</b>	
Extract of Mandrake	13
Extract of Camomile	5
Extract of Poplar	32
Lactose (milk sugar)	60
Lactucarium (see above.)	36

### **Solid Condenser**

Coal of Mandrake	80
Iron	20
Brass powder	15
Lactose (milk sugar)	40
Gold	18
Lactucarium (see above)	80
Coal of Poplar	16

For these drugs to act as one wishes, it is necessary to conform, in their preparation, to the following recommendations:

1. The extracts of the plants should be prepared by maceration in pure alcohol, where they must be left for forty days.

The vase used in this operation should not be exposed to the sun or, in general, to daylight.

The temperature of the room where the vase with the alcohol used for the maceration of the extracts is kept must be constantly maintained at 90 degrees Fahrenheit.

For each 100 grams of herb, it is necessary to use 120 grams of alcohol.

2. The pressed extracts are prepared by compilation.
3. To obtain the coal of the plants, enclose these hermetic remains in a bowl of blown glass and then plunge it into a fire of wood or coal.
4. Beeswax, which we recommend for certain mixtures, must be boiled three times in pure water, in advance.
5. The oil Kopal, a lacquered gum, must be washed in cold running water before using.



6. Before proceeding with the mixture of the characteristic compositions, one should hermetically seal a sufficient volume of the fluid condenser in a vase or bottle. This vase, or bottle, containing the condenser, must remain in cold running water for ten days.
  7. When drying the plants that are used in the magical preparations, one carefully sees to it that they do not fall under the influence of the light of day. Be sure to maintain the temperature of the laboratory at 90 degrees Fahrenheit or more.
  8. To isolate the fluid condensers from the light of day, one surrounds the vase, or bottle, which contains them, with many layers of a cloth of natural silk, which has been carefully washed in running water before using it.
- The operation of the mixing of the condensers must be made in artificial light.



# CHAPTER XIV

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## Volts

All experimental magic is based on the laws of correspondences, of sympathies and of polarizations.

While the laws of polarizations determine the force of attraction between the two contrary poles (+ and -), the laws of correspondences and of sympathies exist for all the etheric forces, spread out through space and on the earth; their elements, or materials, correspond in the same manner as their sound, their color, their rhythm, and their perfume, sympathetically.

The profound study of these diverse correspondences allow us to successfully operate with the aid of solid fluid condensers (type 3), which we call "Volts."

These condensers are figurines, prepared in a special fashion (see more below). They are charged, according to the method that we indicate here, with the psychic force of an individual in order to cure an illness, to correct or improve a person's nature, or even to cast a spell, beneficial or malefic, with the aid of the laws of Correspondences and sympathies.

The preparation of a "Volt" requires the following operations:

1. The definition and fabrication of the perfume and the individual color of the subject.
2. The introduction into the solid condenser:
  - a) of the liquid condenser #2 (see more above) in the proportion of 20: 1.
  - b) of the individual perfume in the proportion of 1: 10.



3. The material is, therefore, molded into a statuette that closely resembles either the entire body or the part of the body of the subject which one wishes to influence.
4. Fluid condenser #1 (see more above) is mixed with a powdered color in order to obtain the desired individual color.
5. Then paint the statue with the color thus obtained. It may be necessary to paint two or, even, three coats.
6. When the paint is completely dry, wash the statuette in very clean running water.
7. The vase into which the statuette will be placed for its isolation must be prepared in the following fashion:

Choose thick and pure glass for it and upholster it, inside and outside, with four layers of natural silk cloth, which has been well washed before. Before the layers of silk are applied, the exterior surface of the vase must additionally receive a light coat of an amalgam of gold and mercury. One treats the lid of the vase in the same manner.

When the statuette is placed in the vase, one seals the lid hermetically and puts the vase with the statuette in a box of hardwood.

8. To charge the "Volt" with the energy of the subject for whom it is destined, it suffices that the latter should keep the "Volt" in their bedroom or, better still, in their pocket for ten days.

After that, the subject in question must, herself, put the statue back into the vase and the vase into the box; and it is essential that no other person should assist in this operation and that no person should touch the statuette except the subject.

One can easily conceive that any strangers who, through curiosity, would meddle about the operation, might charge the "Volt" with a contrary influence, which could be very dangerous. This is why you should never forget the rule of secrecy if you want your "Volt" to be efficacious and if you don't want to render all the zeal brought to your fabrication in vain.



9. The correspondence between the subject and the "Volt," is obtained by a sexual magic operation, effected as we have described above with, however, the following particulars:

a) During the usual preparation of seven days, as we have shown, one operates sexually one time only and that is on the eighth day. but, you should plan this so that on the day of your operation, the principle astrological force that presides over the horoscope of your subject is exalted or, at least, in ascendance.

b) You should light the room, in which you will operate, in the color of the horoscope of the subject—you can find this color according to the indications given in this book.

c) During the first seven days of preparation you should exercise, by means of Posism, the qualities of the subject which must be present in your spirit during the sexual magic operation on the eighth day.

You make the gestures which are characteristic of her; you imagine her habits and personality in general.

At the end of the period of seven days this woman (or man) is living in you, at the slightest evocation of your thought.

d) You create a link between the "Volt" and your subject, by means of the exercises of Volantia and of Decretism, which you should practice each day at the same time, during the week of your preparation.

e) The statuette, which is the "Volt", must be placed in the bedroom where you operate. In this way it may be seen during the coition of the operator.

From the first day of preparation, the "Volt" must no longer be touched, nor removed, no changed place, until the end of the sexual magic operation.

f) When the operation of the eighth day is terminated, you replace the "Volt" in the isolated vase.



See to it that it is touched only by yourself and the person for whom it is intended.

Don't forget that if a "Volt" breaks, the person to whom it is henceforth bound by an inescapable occult link, will die at the same instant. You have, therefore, in your hands, the life and death of the person, who confides themselves to you. You take on a solemn obligation and you must comport yourself with dignity.

One recalls historic cases during the middle ages when this method was used to wipe out many living persons, provoking the wrath of much power on earth. In more recent times, the same method has been employed to accomplish assassinations which remain inexplicable to justice. One finds, in certain cases, little wounds or punctures on the bodies of the dead that are not enough to justify death and one does not dream of finding an inhuman Mage, who amuses himself by perforating, with a needle or the point of a sharp knife, the flesh, apparently inert, of a statue whose occult link can turn life into death.

One has, perhaps, reason to hide from all these formidable possibilities of human power, if one can truly hide from them at all. But this power should be known, to better equal the knowledge given to all, so that each can defend himself reasonably. The true democracy is that which hides nothing from a person.

10. To neutralize the "Volt" and to annul its link with the subject, it is necessary to plunge it into water heated to 122 degrees Fahrenheit. For complete neutralization, the statuette must stay in the hot bath for three days. The temperature in the room must be stabilized at 60 degrees Fahrenheit.
11. Sometimes — although very rarely — the three days prescribed are not sufficient to eliminate all the effects of the "Volt" on the subject. In this case, the bath of the statue must be repeated one or two more times.



## CHAPTER XV

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# The Magical Charges

One hears of the phenomenon of haunted houses. Now learn that a life which unfolds in a familiar room or setting engraves fluid images in the astral sphere; some of these images remain linked to the room or setting of their birth and may return there, in part or completely, if the creative force of the departed persons is strong enough.

These images, or phantoms, habitually reappear, independently of those who perceive them; but one can also knowingly provoke them, if their character permits, so that some of the affected elements may appear frightening.

Initiates of all the ages have occupied themselves with this problem and many among them have confided to their disciples some methods which permit a link with the chosen material, which can create the effect of entire scenes or special forces.

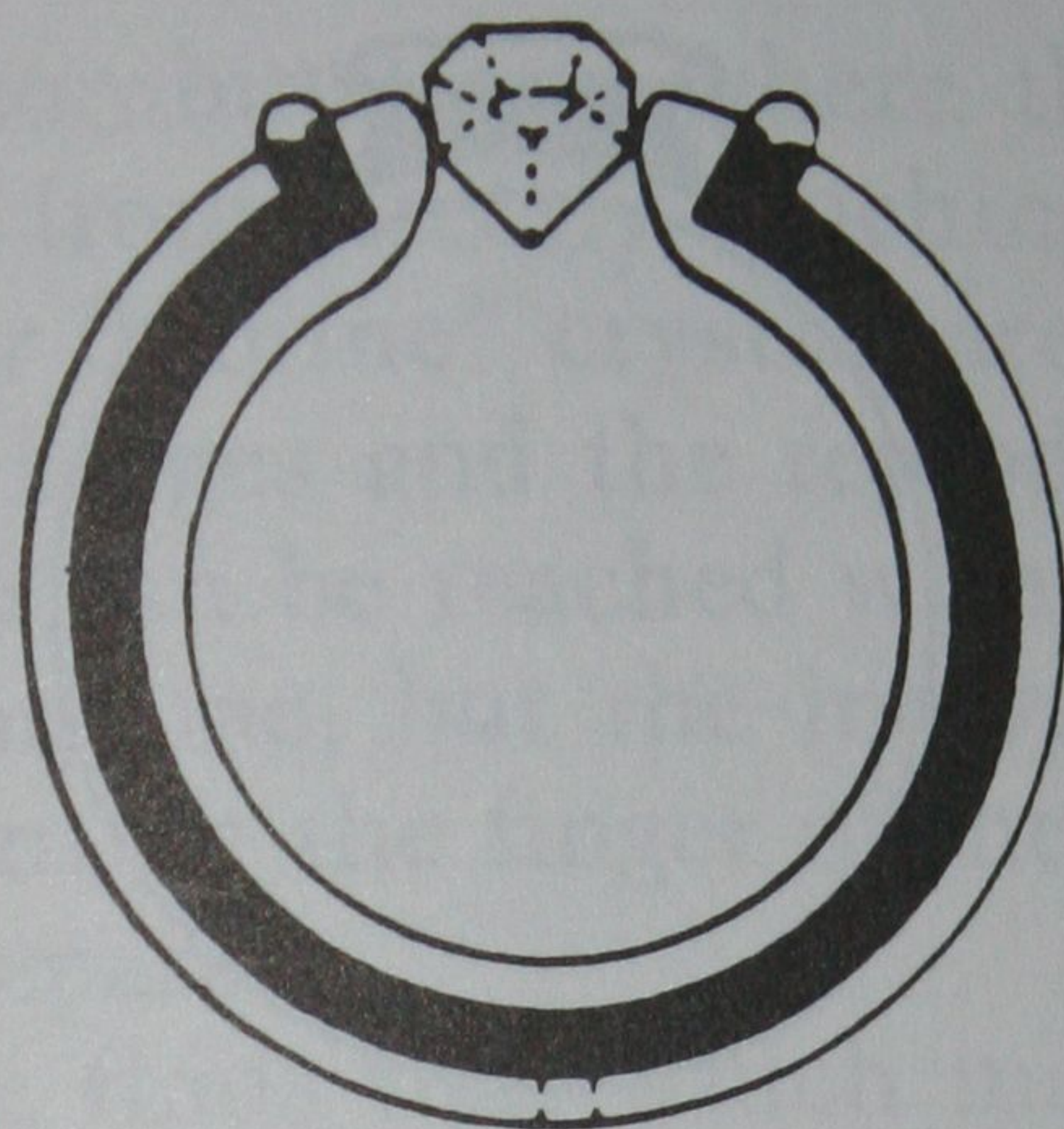
It is thus that certain ritual rings of the middle ages contain, even now in our days, the same fluid charge that they were endowed with centuries ago. A person who puts one of those rings on his finger dreams of absolutely authentic historic episodes: a rite, a banquet, a feast, a murder, etc.

These dreams are, generally, of a striking clarity so that, on awaking, the dreamer retains memory of the smallest details.

When one knows the procedure, nothing is easier than realizing a magical charge: but the manner of operating varies according to the nature of the latter.

The three principle categories of magical charges are the following:





*Figure 13. Magic Ring, Model #1*

### **1. Planetary Charges**

These are used to attract, or to obtain by induction, the desired planetary force.

The preparation of a planetary charge is subordinate to the condition of time. One can only realize it with success at certain astrologically determined times of the year.

### **2. Reproducing Charges**

One uses them to recreate, at will, an image or precise event. These are therefore linked, in this case, to the geographical condition of the place or the episode that has unfolded.

### **3. Individual Reproducing Charges**

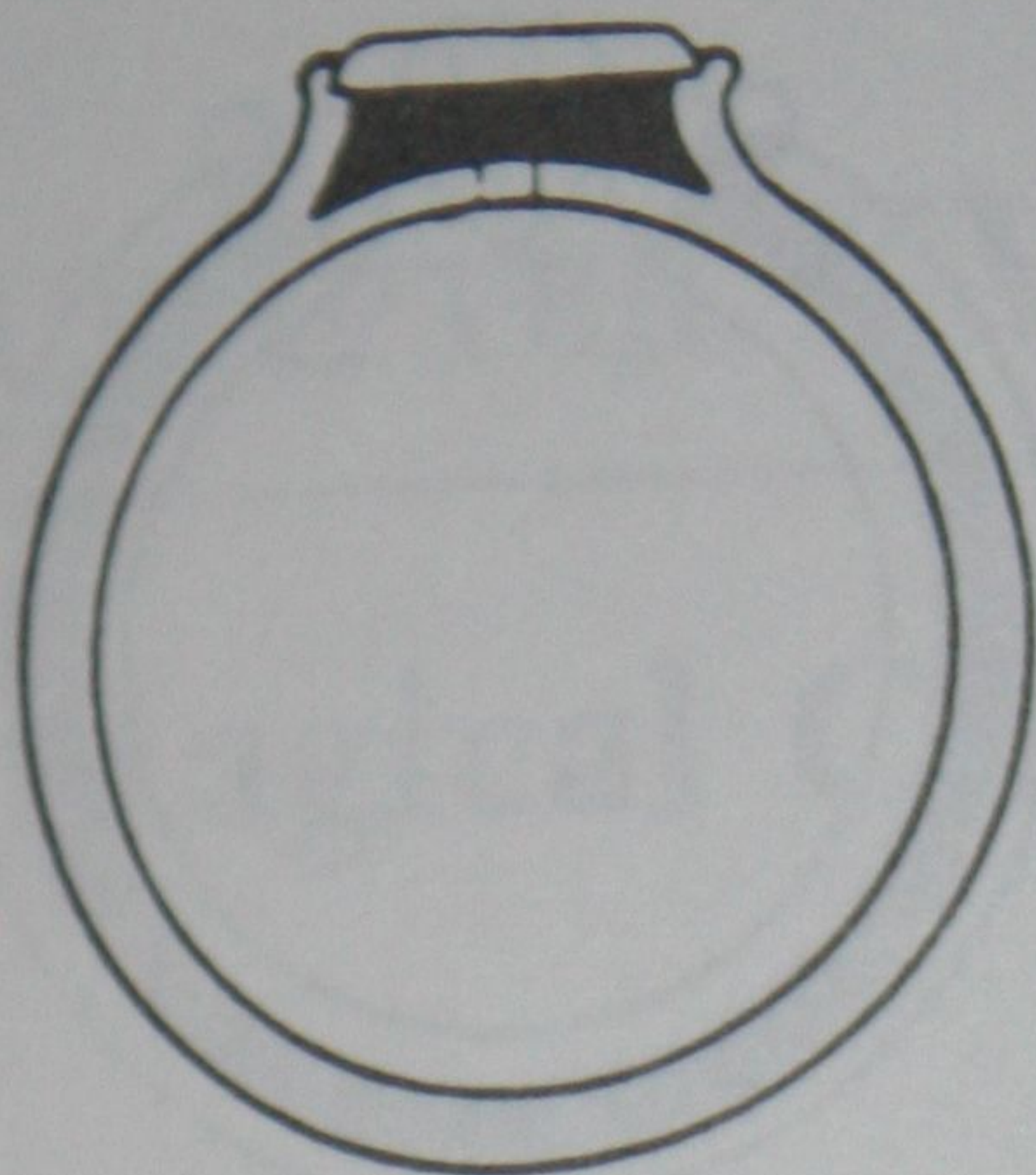
They differ from the preceding (2) by this particularity: that one links them to an individual person, for the purpose of giving her knowledge or causing her to recall certain facts or certain persons.

Consequently, one must determine the individual horoscope of the interested person.

Charges in this category can be prepared in view of conferring on the person for whom they are made, the power to influence a third party, man or woman.

The objects chosen for different magical charges can have any form. One wears them as a jewel or talisman.





*Figure 14. Magic Ring, Model #2*

But, the ring being the most usual form, we will give it here as an example, for the reasons that follow.

Rings which are destined to receive a magical charge always have three principle parts:

- a) The reservoir
- b) The material that one fills the reservoir with
- c) The stone, or precious stones, which are chosen according to the individual horoscope.

When the stone indicated by the horoscope is transparent, one fashions the ring according to model #1 (figure 13), which has, in addition to the precious stone inlaid in the reservoir, two crystals of the mineral "Spar Fluorine," hermetically sealed and fashioned to touch the liquid in the reservoir.

But, the nontransparent stone, model #2 (figure 14) is better, for the stone can directly touch this liquid since rays of light cannot come through it.

One must take care, in this case, to inlay the stone of this sort so that there is no passage of air to the reservoir, for any possibility of evaporation of the liquid that fills it must be avoided.

If, in order to realize a charge, it is necessary to use many different precious stones, one combines model #1 with model #2, fixing the nontransparent stones in the place of the crystals used in model #1.



But in all the combinations where the precious stone must be prevented from directly touching the liquid in the reservoir, the "spar fluorine" crystals are indispensable.

The planetary charges and the reproducing charges are not individual and can be reached with the same success by the action of anyone; but the individual charges only act if they are worn on the finger of the person for whom they have been prepared.

In Table B., one finds that which may be used for the charges of the first two categories. One finds the indications concerning the Reproducing Charges to the right and those which concern the Planetary Charges to the left.

Don't forget, however, that the quality of the action of the charge is closely linked to the mental force, developed during the preparation of the jewel.



## CHAPTER XVI

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# The Preparation of Planetary Charges

1. The purpose of the planetary charges, treated of in the preceding chapter, is the reinforcement of a given faculty in the person for whom the fluid condenser is prepared.

But, if we want to combine in the same person the forces indicated in Table B. (underneath the line of separation), we can prepare for our subject two jewels, for example two rings, which we will charge respectively, each with the corresponding planetary force.

Thus, if we want to give our subject some energy and courage and, at the same time, some calm and self control, we can fabricate a martial ring and a solar ring for him. Then he should wear both of them on his finger.

2. The planetary ring is prepared according to the model that we have described in the preceding chapter: but the metal chosen for the fabrication of the reservoir must correspond to the desired planet. For Mercury, one prepares a compound formed of the six planetary metals, taking equal parts. One can find the indication necessary for this effect in Table A.
3. The precious stone, also chosen from Table A., is inlaid according to the directions given in model #1 if it is transparent. One acts according to model #2 if the stone found from the table is not transparent.



4. One cuts a small hole in the inner wall of the reservoir in order to introduce the liquid fluid condenser.
5. The reservoir, thus prepared, must rest for 24 hours in cold running water. One places it, then, in the isolated vase.
6. The perfume of the corresponding planet should make up one third of the liquid fluid condenser, which is introduced into the reservoir.
7. After having hermetically sealed the condenser in a bottle, scrupulously observing the characteristic conditions of color and perfume, one charges the condenser with the desired planetary force in the same manner as a "Volt" is charged.

The evocation of the planetary force itself is prepared by means of the exercise of Posism.

8. During the first operation of sexual magic, which immediately follows the period of preparation, one charges the liquid composition with the required planetary force. Immediately after, one introduces it into the reservoir.

The opening cut for the introduction of the liquid is then plugged with solder. If the metal employed for the fabrication of the reservoir can be amalgamated with mercury, one can use some of this amalgam for the solder.

9. During the second sexual magic operation, and following it, one charges the jewel after it has been entirely fabricated.
10. In surrendering oneself to these diverse operations, one must take notice of the situation of the constellations and of the aspects of the planets, for one can only charge the jewels and talismans efficaciously if the planet, whose force one evokes, is exalted, in ascendance, or at least in good aspect.
11. When it has been charged sufficiently, the jewel is deposited in the isolated vase and one carefully conserves it so that it may be used when needed.
12. All the work relative to the preparation of a fluid







condenser, that comprises the operation of mixing the metals, indicated in paragraph #2 of this chapter, must be effected in artificial light, corresponding to the color of the planetary force to be evoked.

During the intervals between the different operations, the elements which compose the jewel, or the magical talisman, should rest in shadow. For it must not be forgotten that the light of the Sun, or also that of the Moon, can partially or totally annul the power of the planetary charges, those planets being contrary to some of the different fluids.



## CHAPTER XVII

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# The Preparation of Projection Charges

We define a "projection charge" as that which has the virtue of reproducing, in dream or in a state of wakefulness, in the form of individual or collective visions, scenes or episodes which have been deeply imprinted in the astral sphere.

One prepares them according to the same method used for the planetary charges with this one difference: that here the combinations of many influences of planets can be harmonized in the same object (a ring, a brooch or other), provided that one conforms to the indications given in Table B. (superior part).

In this case, one does not mix only the perfumes of the different planets chosen, but also the corresponding metals and minerals that are used for the fabrication of the reservoir.

For to combine two different forces in the same fluid charge, one first prepares the mixture of perfumes, observing the indicated proportions. This mixture is then combined with the fluid condenser in equal parts: one part of mixture of perfume for one part of fluid condenser.

The greatest difficulty which is presented to the operator in the course of the fabrication of the projection charges consists of the exercises of Posism and Tiraclairism, which must be executed in perfect fashion to obtain a good result.

We recommend therefore, that all students experimenting should abstain from these experiences for as long as possible. For these same Posists and Tiraclairists must



prepare for many weeks by restudying certain principles which are indispensable to the success of the final operation.

It is good, in all cases, to progress slowly, fabricating, at first, only the decorations of the projection charge: a landscape, an interior, a public place, etc. Slowly, one essays to capture some simple scenes and when this is successful, one is given a more difficult task.

During the preparatory exercises and during the operation of magical love, it is helpful to have a picture reproducing the scene, in his laboratory that he can use as a link with the condenser.

The legend of the picture, which one should devise as intelligently as possible, must be learned by heart, so that it is engraved in the memory of the operator at the moment of the magical embrace with the woman.

It is essential not to begin the operation of actively charging before the scene in question is well fixed in the spirit of the operator and reproduced in his imagination. This is a living picture and must be his first desire, without causing the least fatigue or agitation. This is known as the good implantation of a given theme in the memory of an individual: The well learned lesson is easily evoked.

It is also absolutely necessary to know the exact astrological situation of the two planets whose force one proposes to capture: Working only when these two forces are well aspected, so that a positive influence is developed.

During your preparatory exercises and the definitive operations, don't forget to light your laboratory in the combined nuance of the two colors corresponding to your planets.

A few moments before the first operation of sexual magic, add to the duly prepared liquid fluid condenser a drop of blood, taken from the menstrual emissions of your female partner. This drop is conserved until this moment in a glass.

Projection fluid condensers have a formidable power if they are prepared properly and exactly.



On the finger of a medium or a person of weak nerves, the magical ring provokes the vision of a scene even in the waking state, if it is charged properly. In the home of strong individuals without mediumistic dispositions, the scene is reproduced in their dreams with a force that lives and a clarity of detail that is so revealing that they know it must be true to life.

The magical and occult art that we teach has been cultivated with remarkable success in the lodge E.B.

In 1871, one of our brothers had prepared, in London, a fluid condenser in the form of a ring that he put on the finger of a man condemned to death on the day of his execution. Two months later, the ring appeared in Boston, where a person, who knew nothing of this execution but who had the ring on his finger, could recount the entire scene before a number of people, down to the last detail and with an extraordinary exactitude.

On another occasion, the effect produced by a ring, magically charged with an emotional scene, was so strong that it was necessary to resort to a contrary suggestion in order to clear the medium from the obsession of the image which impressed itself at the moment.



## CHAPTER XVIII

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### Individual Fluid Condensers

To prepare an individual fluid condenser, one establishes, first of all, the respective values of the forces and the planetary weaknesses. This, then, will reveal the scheme of the natal horoscope of the person with whom one is occupied.

Generally, one establishes an evident predominance of one of the planets over all the others, by a very strong numerical indication. Other forces are found to the contrary, to be in weakness and, often, have negative values.

It is useful for the operator to fill in these gaps by means of the fluid condenser; by attracting to the subject the planetary influences which he lacks, accentuating and augmenting his insufficient faculties.

The horoscope of an perfectly balanced individual would give the same numerical indication for all the planetary influences in the natal theme. Expressed in colors, with the horoscope presented on a disk and divided into seven equal parts, all the planetary shades would be united.

But an individual thus influenced has no preponderant capacity and his life elapses in a dreadful monotony. He brings nothing original, nothing of interest.

This monster of equilibrium has no possibility of concentrating on a problem of any kind for very long that is not strictly necessary for his physical existence. He can never, then, develop in himself a mental current susceptible to training for superior horizons. This is a mediocre, a man of small emotions and dead aspirations, without passions or special characteristics. He does not awake fear or



love in another person and he give nothing remarkable to humanity.

We must be careful not to create an equilibrium thus monstrous in a person who confides themselves to us. Therefore, allow the force that rules to dominate and only intervene when the accentuation of a very weak faculty can be useful, without harming the originality of nature. We do well to recall that the horoscopes of genius are, often, catastarous.

Moreover, the more skillful operator never essentially modifies the specific character of this subject, for that which he can attract by means of a fluid condenser is never equivalent to a direct planetary influence in the natal theme.

This which we can do is to correct, to add to, to improve, so that it will be better afterwards. A weak memory can be fortified, shaky health improved, exaggerated bad luck softened.

But, quite often, to obtain the desired result, it is necessary to have recourse to the simultaneous exercise of Volantia, of suggestion and also of Posism, so that the action of the jewel may be truly efficacious.

The preparation of planetary charts has been sufficiently described in the preceding chapters. The particulars concerning individual charges are as follows:

1. To fabricate the reservoir, one chooses the metal corresponding to the planetary force that rules the natal horoscope.

The precious stones and the contents of the reservoir must be in precise harmony with the numerical indications of the different secondary planets that figure in the horoscope.

2. One adds the fluid condenser to the composition, which fills the reservoir in the proportions of 10:1.
3. One proceeds with charging the condenser when the ruling planet is in good aspect, so that one can harness the force.



It goes without saying that the individual planetary charges can only be useful to the person when the horoscope has been consulted in the course of the different operations of fabrication.

However, the owner of the magical jewel can utilize it, in certain cases, for influencing a person of the opposite sex, according to his desire.



# Magic Mirrors

1907

It is curious to see how the latest kind of magic has been introduced into the magic mirror, and how it has been used. They have forgotten the magic of the old days, and have introduced the science of the new days. They have forgotten the magic of the old days, and have introduced the science of the new days.

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## CHAPTER XIX

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### Magic Mirrors

#### *Theory*

Many Occultists of our time no longer know the possibility of seeing, in the magic mirror, persons and scenes evoked by the mage. They have forgotten this antique belief because their talents and insufficient science cannot permit them to establish, by this tempting experience, the confirmation of this fact, nevertheless real.

The celebrated Dr. Dee of London, and many others before him, used, for this sort of vision, a concave mirror of blackened glass, and also other things, to attract the image or idea from the upper spheres, that they could not capture otherwise — the material age can only admit that a simple physical coefficient, that of the concave oval mirror, the crystal, or a drop of ink, may attempt to draw from the spirit that which the latter jealously guards in its impenetrable profundity. It is a material proof within the reach of all. We will strive to give it here.

We do not doubt that the Christian conception of the immortality of the soul conforms with truth. A thousand things prove it, and we know it as we know that the power which created the world is much stronger than the waves of the sea.

Certainly, there are true mediums in the world, who know how to place themselves in rapport with departed souls. But for each one of them, there are innumerable men without hearts, practical jokers who dream only of filling their pockets with the stolen gold of credulous, ignorant persons. They have effaced occultists before a crowd of fools.



The white lie has discredited the truth and, today, the public is weary of the spiritualism which it is offered because it requires too much patience to discover despoiled treasures. Occultists of today gossip idly and awry. They act little.

But serious work and conscientious experiences can rehabilitate the traditional science of the ancients. We are convinced of it and we will try to effect it.

The spiritualism of our ancestors was thoroughly acquainted with the secrets of the magic mirror. The Urim and Thumim, and all sorts of polished surfaces, were used for religious visions, for the warnings and recommendations demanded by the Gods. Zoroaster skryed before the magic mirror. After him, Socrates, Plotinus, Porphyry, Iamblicus, Chich, Scaliger, Cardan praised their virtues. And later still, Robert Fludd and the great mage and clairvoyant Paracelsus. We can cite more than 3000 names of great masters versed in these mysteries; and many of them are living again.

The secret of the magic mirror is revealed by many steps in our region of darkness. We may take a short cut. But the pole is lost in infinity, so that it is here, over there, up there, in there, everywhere. Everywhere, except in that obscure hole where we confine ourselves.

In the age of our pagan ancestors, the lakes and mountains and pure water streams were the preferred places of magical manifestation.

We find this in the memory of fairy tales, which speak of the forests of Laynchark in Craicpol-Main, of the Valley of the Devil, in the story Wicklow, of the mountain of the Italian sorcerers, of the famous Babia Gora (the mount of the woman) on the frontier between Poland and Slovakia. At face value, we speak of the lakes and sources of this type encountered on the German plains.

But what is far more interesting, in the spirit of modern formation, is the work of Lane entitled, "Modern Egypt".

Lane was a skeptic who desired to see with his own eyes the experience praised by an Egyptian sorcerer of his own era.



The sorcerer in question began his operations by drawing the formulas of evocation which place one in rapport with the spirits, on six sheets of white paper. After that, he brought out an iron plate, filled with small charcoals of white wood, and arranged for a young boy to come before him.

Lane asked, "Who is capable of seeing in the magic mirror?" The sorcerer responded, "The young boy who has not attained the age of puberty; the virgin; the black slave; and the pregnant woman."

To make sure that the boy called to the seance was not influenced in advance the sorcerer, Lane sent his valet, instructing him to furnish the first child of male sex that he met on his journey.

When all was ready and the boy prepared, the sorcerer threw a bit of incense and one of the six sheets bearing the evocative inscriptions on to the burning coals.

Next, he took the hand of the boy and drew a square on his palm, surrounded by many mysterious signs. After that, he placed a little magic mirror in the middle of the square and ordered the child to fix his sight on it without turning his head.

The youngster obeyed and, a few seconds later, declared that which he saw, successively: a sleeping man, seven men making flags, an army occupied with pitching their tents and, finally, a number of servants around the Sultan.

Of this, Lane recounts that which follows:

"The sorcerer turned towards me and asked if I wished to see a person who was either absent or dead. I named Lord Nelson."

"The young boy before us had never heard this name and he had trouble pronouncing it. The mage ordered him to speak to the Sultan. "My master sends his best memory and presents Lord Nelson to me. Present him before my eyes so that I may see well and to my benefit.

"When the boy had pronounced this formula, the desired vision was realized without doubt. Then, he immediately added, "Another man had arrived. He is dressed in a black



costume (Lord Nelson always wore a dark blue vestment) of the European style. This man does not have his left arm.

"Two minutes later, having seen more clearly, he added: "No, this man does have a left arm, but he holds it attached to his chest.

"It is well known that Lord Nelson, who had lost his right forearm in an accident, always carried his sleeve pinned to his chest.

I then asked the sorcerer to tell me if the magic mirror reflects objects as do ordinary mirrors, in reverse. He responded that the law of reflection was the same for both kinds of mirrors.

"I must, then, admit to the truth of the description made by the boy, truly corresponding to that which one could give of Lord Nelson.

"But this experience, while probable, was not sufficient to deter my never ending skepticism; for many other experiences, made in my presence, ended without result. This was, perhaps, because of certain of my English friends, who could not keep from laughing during the seances.

"I agreed to give my definitive judgment as to the reality of supernatural phenomena the day that a boy, called to see in the magic mirror, could give, on the demand of one of our friends, the exact description of that man's father, whom the boy could never have seen. Moreover, none of our company knew this gentleman except our friend.

"The boy gave the following description: "It is a gentleman dressed in the manner of the French. He holds his head with his two hands. He has eyeglasses. One of his feet is on the ground while the other is twisted, since he fell from an invisible chair, after which, he has been obliged to hold it up.

"This was extraordinary! The son of the gentleman evoked told us that his father often held his hands to his temples for he suffered from continual headaches. One of his legs was constantly twisted, as the boy had seen, because of a fault in the knee which had resulted from a falling from a horse while hunting.

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"At another interesting seance, a boy gave us a perfect description of Shakespeare, and I could cite many other examples where the science of the mage entertained a large audience composed, in the majority, of English skeptics."

Our lectures can profitably be compared with these lines written by Lane, as with analogous descriptions by Kinglake in his remarkable work, *Eothen, or Traces of Travel Brought Home from the East*.

It is interesting to note a certain hydromantic experience, which was made within the bosom of our fraternity. We used a young boy to see better than with the aid of an adult medium. He distinguished some curious images on the surface of the water. One has but to realize that his pure imagination could reflect them in the water.

But we will go deeper into the problem. We will explain that these things are possible and why modern humanity rejects them and persistently mocks them.

Many questions present themselves to our spirit:

From whence comes the imagination which, in certain individuals, is projected on a polished surface and reflects, therefore in a perceptible fashion for the human eyes?

Are there, then, in space, some inconceivable beings, who form around us a sort of invisible population, an audience that mocks us? Where, then, life is only a routine mechanism, a harmony of matter, that the intellectuals will explain to us one day?

Do miracles exist?

Do souls that leave the world return?

What is the possibility?

Can we know the future?

From whence comes the fear of the marvelous, which reigns in humanity?

Why are there always some persons who are persuaded of the existence of phantoms?

Why does history, science and reason, not being in league together, discourage spiritualistic beliefs, erasing them in order to take a definitive place in the reality of the positivists?



Humanity, can it not rid itself, once and for all, of these illusory monsters? Can it not refuse fear and, courageously, confront the posthumous beings who present themselves under the form of impalpable visions?

Nothing serious can be accomplished by man in this domain, as long as the Light shines only in darkness. Man is not at home on this earth when the unknown is treated this way. He does not pursue the unknown and he is not a peaceful guest so long as he wrestles with the fear of this unknown. For when it is placed before him, the gate remains barred.

Then, I repeat, it is Fear of the supernatural that prevents our heroism from blossoming so that we may move honestly into the mystery. Fear is a heavy cloud that we willfully attract for our security. But, in turn, the fright that we assume, and is such that we wish that our life was a dream, is reality.

We ask ourselves: Where are our dead? Where are we ourselves? The departed beings, are they always around us? Shall we honor them one day?

I respond Yes to these questions and I attest that the beginning of this knowledge breaks, as an unexpected tide, on the shores of the body and soul.

But men, instead of welcoming this knowledge, to deepen and develop it, see Fear and, seeing it, responds with the obstinate mask of a skeptical smile.

In society, man is courageous but, alone, he falls back into the clutches of fear. Often, an experience persuades, a hypothesis calmly reassures, he heroically reevaluates while listening to the discourse of a friend. But there it is! He will only know by himself when the modern age defends this which it cannot accept in its normal habits. And they say that the modern age does not know superstition?!

It does not know it? Nay, it is filled with superstition!

Man is curious about Nature. He loves to know the truth; he seeks it always, everywhere. But he seeks the kind of truth which can be proven by experience, by experience accessible to the five senses. Oh! he knows certainly, if he but could!



But the manifestations of supernormal phenomena are so fantastic, so contrary to the normal logic of man, that he prefers to be satisfied with the normal scientific laws.

Man says: The root of the mystery is the lack of positive proof; if I knew more thoroughly, the secret would disappear and knowledge would be revealed. Man is right in saying this but, unfortunately, he does not act as he has said. He is content to know only a little.

Modern man pretends to study nature but in reality he scrutinizes only its material aspects. Modern science makes no effort in depth. Superficial knowledge suffices for a mild conversation, but for a conversation of the spirit . . . ?

Our Brotherhood makes another effort. On a ladder of many rungs, we slowly climb towards the superior regions, where one finds the central sense of life.

We build the bridge of intelligence, which is lacking in most of our contemporaries, and with the aid of this bridge, we transport ourselves to the other shore, where we may gather precious pearls that cannot be picked up by those with no hands.

True magic, that which "intellectuals" can never know, rests in the knowledge of the most secret forces and the most profound mental planes.

Normally, our spiritual nature is imprisoned in ourselves. We do not know it. This is the advice of the sage: "Know Thyself." Spiritual miracles are nothing other than the miracle of the blossoming of our mind.

One finds, in vital magnetism, the key of the scientific magic of the future, which reveals all secrets of the creative spirit.

Magic is the great secret wisdom which all ignore. The intellect is a great error which all admire.

Man prides himself with his intellect, that he created himself. Materialism accepts this, because it is this that has been nurtured during his childhood. Man is bound by his intellect, and he is proud because of this.

Magic, which is infinitely more wise and more true, is rejected as a swindle and a lie, because it "annuls man", as



Paracelsus has said. Magic proves to man that he is a little thing in a great immensity.

And, certainly, we cannot forget the dishonest clairvoyants, who use the crystal or magic mirror to prophesy falsely to amorous young ladies, predicting whatever they wish in order to acquire their money. This happens often, but the magic is for nothing. God has not given the reason for good or evil. Then do you conclude that reason, in itself, is evil?

In New York, barbers often use pages torn from the Bible to wipe their razors and scissors. Do you think that the Bible was made for this? One sees that same in this country, of carpet bags plastered with leaves from Bibles, but this Book was written for the elevation of the soul.

We agree that, many times, mesmerism deranges the nervous system. But mesmerism is not the only magic. Vision in the magic mirror does not have this danger, and the things that one sees in it, the persons, the episodes, the symbols are reflected exactly in it, clearly, even palpably, as if they were shown in a planodiorama. One sees them as with any photographic apparatus.

The magic mirror does not exist for the operator who is in an abnormal state. All persons who look into the magic mirror must have all their senses intact. The mind is not fatigued and the nerves remain calm.

During the mesmeric experiences, images come and go quickly. The magic mirror, on the contrary, withdraws them as slowly as you wish. Anyone can use this means of vision with success.

There are many types of magic mirrors.

We have, first of all, the crystal; for example, that of polished carbon. But one does not see many mirrors of this type because it is very difficult to find a mineral of sufficient hardness, smooth and without a crack, that one can conveniently polish.

Therefore, one of these mirrors, when it is available, is excellent. It attracts and conserves magnetic fluids very well. These fluids attract the eyes of the operator and precisely form a perceptible image.



Note well that the image in question is not on the surface or in the material of the mirror, but a few millimeters above it. This signifies that the fluid rays are reflected after their arrival on the surface of the mirror.

We prefer the visions of the magic mirror to mesmeric operations, because the latter demand a rapport of sympathy between the medium and the operator, without which one cannot obtain the clear vision of images and ideas projected from the mental plane of the medium, having its true destination in the exterior world.

It is true that the spiritual magnetism, which one uses in mesmeric seances, does not easily project the product of the pure fantasy of the medium or operator and that, consequently, the perceived image may really be a truth of the mental plane: But, on the other hand, how does one know if this that one takes, in this case, for spiritual exaltation, is not a simple simulation?

Quite often, the mesmeric visions are only the fallacious product of the will or of the influence of other persons present at the seance, or simply the effect of a morbid state of nerves and of the mind of the medium. It can also be — why not? — a practical joke of some inhabitant of another sphere.

The medium himself cannot reassure us on this subject of, by definition, he is only an instrument, a machine, influenced by a force that he does not know. He sets himself as an unconscious automatic, speaking and acting.

If one reflects on all this, one must agree with us that vision in the magic mirror is much more positive . . .

We continue with the second category of magic mirrors that are prepared according to rigorous scientific laws.

We distinguish, first of all, the rules relative to the form, which have been established by numerous well controlled experiments.

A curious observation occurs. One has remarked that the cross section of the skull, made horizontally and exactly in line with the ears, gives, for all heads, absolutely the same oval; and that the brain of the man, seen above this line, corresponds perfectly to the shape of our terrestrial



globe. We have tried adopting this form for the magic mirror and we have found it is best.

In effect, the oval thus obtained gives two centers of focus, disposed with mathematical precision, always the same. The magnetic current, emitted from the posterior surface of the brain, falls on one of the centers of focus, which reflects it, and casts around the brain towards the other focus, forming a magnetic circle, which then excite the anterior part of the brain, which is found to be in contact with the two centers of focus on the mirror. In this fashion, the magnetic force, put into play, is activated advantageously for the movement of the facets of the brain, excited by the current.

Numerous experiences have proven that a good magic mirror is not only determined by shape. The material that it is made of plays an equally important role, for this gives it all of the necessary properties.

We have seen, for example, that in the case of a flat surfaced mirror, the magnetic current, being reflected by it, only magnetized the anterior part of the operator's brain, while the rest of the fluids are lost in space, after having traversed the mirror.

In certain experimental lodges, there have been a number of chemical attempts made in an effort to find a material that would prevent the loss of the magnetic fluid which is, as one knows, excessively fine.

We have searched long and hard for insulated materials: but even with the best of these compositions, the concave shape is insufficient, for the fluid is easily lost, disappearing like a soap bubble. The convex form presents a different inconvenience. The invisible ball of the magnetic aura remains attached to the mirror and, consequently, loses its action on the observer.

After many experiments, we return to the concave form, but with the following improvements:

1. The border of the mirror is protected by a frame of fine gold, fashioned according to the laws ruling the fine liquid fluids.



2. The insulated material is chosen according to its electric, chemical and magnetic affinity with the spiritual magnetic fluid.

Obviously, this requires art and extreme skill.

We have seen all the electrically insulated materials which are made transparent of the magnetic fluid. We tested Lithium and different alkali metals and also ammonium, but all without result. Alkaline clay of magnesium, Barium and Strontium were also insufficient, the same as Cerium, Lanthan, Zircon, Tellurium, Beryllium, Thorium, Yttrium and Aluminium.

We returned, then, to metals which are formed by oxidation: Sodium, Copper-Uranium, Lead-Cobalt, Zinc, Nickel, Cadmium, Bismuth, Iron, Chrome and Manganese. These were as ineffective as would be a basket to capture the sun.

Compositions made with Arsenic, Tin, Antimony, Niobium, Antimony, Titan, Molybden and Tantal gave some material with nearly enough of that which we sought. But we also tried the expensive metals: Rhodium, Ruthenium, Silver, Platinum, Iridium, Mercury, Palladium and Gold.

We also examined Sulphur, Selenium, Chlorine, Phosphorus, Fluorine, Iodine and Bromine.

Some of these materials can be used with certain success when one adds Oxygen, Hydrogen, Carbon, Borax, Wax or Glass.

Two of these compositions, mixed with some Paraphenylene (Anthracene), gave, finally, the desired material. That is to say a very fine and strong electrical composition, which is necessary to give to the surface of the mirror all of its magical properties.

The man who limits his curiosity of the things of practical life is a blind shell, tossed about in the sea. He ignores the treasure of life, surrounding his being with a narrow little world, and he does not perceive the marvelous summits hiding in the depth of the water, which assuages them.

He does not know that outside of our material world, above and below, there are other innumerable worlds. They are as incalculable as the stars in the night sky.



The man, who is confined in his narrow shell, does not know them for he does not want to know them. Often, the dream world, which is another intense life, gives us a weak glimpse of the grand reality, which we are hiding and which the mesmeric ways allow us to cross over certain protected boundaries, opening before us a surprising depth where parts of the Universal Mystery are revealed . . .

There is no danger. Our senses have knowledge for us. When, by magic, we part the veil which obscures our view, we find there a piece of the wide, unknown way.

For over there, the past, present and future unite in a single interwoven embrace and one sees it for a single eternal instant, where all exists through faith: that which is, that which will be, and that which has been — a single present unity, complex and incommunicable in a language limited to time and space.

The man who pierces the veil of obscurity sees this unique and eternal instant; and it is not difficult for him, then to anticipate the future: he reads it, as on a written page. For the divine, time does not exist, and the illuminated man sees the divine in his presence, eternally and totally. But one cannot understand this if one wants to be normal.

Sir David Brewster, in spite of his will to interpret this truth in a vulgar manner, writes:

"It is beyond doubt that, in the pagan temples, the gods of antiquity had, first of all, been evoked by means of the magic mirror."

In Tarsis, Esculape speaks of the same thing.

In the temple of Enguine, in Sicily, the goddesses manifested under the evocation of the priests: and Iamblicus tells us that they appeared in the smoke coming from the fire.

One knows of the manner in which the sorcerer amused himself to frighten his guests by making the statue of Hecate laugh.

Damascus, in a celebrated page, cited by Solvert, says this: "During the evocation we saw, first of all, on the wall of the temple, a clear material which seemed to come from



far away. Bit by bit, it came closer, its shape becoming more precise and we distinguished his face, animated with an angry look. This face was very handsome and shone with a great intelligence. True to their religion, the people of Alexandria adored this apparition, recognizing in it Osiris or Adonis."

The king of Macedonia, Basil, grieving over the death of his son, went to the house of Theodor Santabaron, the well known fortune teller, and beseeched him to show the deceased. The sorcerer, proceeding as usual, allowed him to see the young man, clothed luxuriously on a splendid horse. The boy bent towards his father, embracing him tenderly, and departed.

This strange phenomenon was not of charlatanism for, as today, perfect vision is incapable of imitation. It is certain that Theodor Santabaron used a magic mirror to give this exceptional consolation to king Basil.

In his work devoted to the life of Benvenuto Cellini, Roscal, in recounting the extraordinary adventures of this great artist, treats of his evocations, realized by means of ritual magic, and it is interesting to note that neither Roscal, Brester or Smith account this to be only the product of pure artistic fantasy.

It is true that they try to put aside the deductions which are naturally in favor of our thesis, but they make it in such an awkward fashion that their materialist suppositions persuade no one.

One reads for example, with Roscal, that these phenomena were, without doubt, produced with the aid of magic lanterns, when everyone knows that Benvenuto Cellini lived in the 16th century, that is to say, 100 years before the invention of Kircher's machine. For another thing, that which Brewster writes on page 154 of his "Magic", is so naive, that it is a waste of time to occupy oneself with it.

But, leaving the question of charlatanism, which has always existed and which only disappears when the Light shines everywhere, let us return to serious matters.

The spiritual world is sufficiently expressed so that one may know it. But, obviously, it is not the ordinary eye that



distinguishes between psychic and physical objects and the phenomena reflected by the magic mirror. But a special interior sense, which exists in all, acts to develop in the ordinary man that which is atrophied. This special sense attracts in the normal eye, the image of a supernatural apparition.

The spiritual being that lives in the physical man is possessed of numerous unknown senses. These form the root of our five external senses and confer upon us our different capacities. It helps us to establish a bridge, a link between our exterior and interior senses. This bridge allows us to escape from the prison of the material world and to penetrate the etheric spheres.

Oh! understand a day that, if death is a passive state in the physical kingdom, then it is, to the contrary, an active blossoming in the mental kingdom. But the duty of the living man is to find the life and activity of the mental plane without becoming physically passive.

Our school teaches our students to penetrate the superior spheres, without losing sight of the earth and the laws that rule it. This is why we advocate experiences with the aid of the magic mirror.

Plato has said that the phantom is the image of reality, living in the interior Light. The magic mirror attracts the form of this reality and fixes it, and reflects it, according to exact psychic and physical laws.

The interior Light reflected by the magic mirror unites in the normal human eye with the exterior light and produces there the sensual phenomenon of Vision. But if the interior is not united with the exterior light, we remain in pure imagination, not materialized. The interior Light, when it is insulated from the exterior world, reposes in a calm and clear atmosphere.

This calm and clear atmosphere persists when the exterior manifestation is produced. It is the Tranquil Light that is spoken of in books, ancient and modern. It is the Tranquil Light which is spoken of by Zoroaster and the other sages and savants of the east.



This, which is known as the invisible, is neither haste, or the pleasantry of life, or useless emotion. His soul is tranquil. Silently and patiently, he waits for his faith to open the doors of the Mystery.

Many discussions of minute details explaining the different methods of evocation are certainly not necessary. One can learn all this by oneself, without too many teachings. But it is also true that certain perfumes and magnetic vapors have always been a great aid to visions.

Some persons have visited the rooms of the Brotherhood of Eulis on Boylston Street in Boston. All have been surprised by the calm which reigns in our center, of the tranquil assurance that penetrates our brothers.

Everyone bows and waits patiently for the perfumes to be spread when the odorous cubes are ignited. A penetrating music affords a little understanding and, slowly, the clouds of vapor rise through the tripods. They adumbrate the marvelous mirror, prepared for the experience with their caress.

Faith in the reality of the supernatural is the sole means of cleansing souls from cold atheism and blind obstinacy. The day that one understands this essential truth, the entire world will take another attitude towards magical phenomena.

With this book we can cut the imaginary knot in men's knowledge that irremediably attaches them to the exterior universe. We do not want to reinforce superstition, but we want to return to the supernatural throne that which has been stolen from it.

## *Technique*

If you want to use a magic mirror, don't forget the following rules:

1. The mirror must only be touched by its owner, in order to avoid the mixture of strange magnetism, which can annul that which the mirror was charged for.



Other persons may look at it, but they must not touch the frame or the surface of the mirror.

2. If the surface of the mirror is tarnished, one should remove the dirt with soap. Next, one washes it with alcohol and, when the mirror is dry, one polishes it again with some oxygen fluorine, wiping it with a rag of smooth silk or a deerskin.
3. Every day, for five minutes, one magnetizes the mirror with the right hand.
4. Following that, one refines the action of the surface of the mirror by means of magnetic passes made with the left hand.
5. The more often and the longer that one uses a magnetic mirror, the better it is, for the action of the mirror augments its use.
6. To sleep with the aid of the magnetic mirror, it is necessary to fix the attention in the center, calmly and without the least preoccupation of the spirit. Visions will appear, then, while dreaming.
7. It is necessary that the brilliant surface of the mirror should not be struck by the rays of the sun, which paralyze its magical action — when you use the mirror, present its back to the window.
8. The magic mirror must be as clear as a book.
9. If several persons wish to look at the same time, hang the mirror on the wall — and let no person touch it.
10. The best position for vision in the magic mirror is one where no one's reflexion is witnessed. You can find this position by inclining the mirror in all ways, until the surface shows a lone sheet of deep water, smooth and limpid.

When the magnetism, coming from your eyes, has been accumulated above the mirror (a few millimeters above its surface), the limpid water will be replaced by the desired vision.

11. One sees, at first, clouds of various colors. These clouds appear to form in the material of the mirror, but it is



only an optical illusion. In reality, it is greatly concentrated magnetism.

12. Dark, Brunette persons, with black eyes and magnetic temperaments, can charge the mirror more rapidly, but not as powerfully as blond persons of an electric temperament.

In general, one can tell which men will not easily see and which women, when they see, will distinguish much and be troubled little.

13. In this fashion, it has been proven that young boys and girls who have not attained the age of puberty, see more palpably and clearly because their magnetism is pure and non-sexual. Purity is, as one knows, a coefficient for all action, magnetic and occult.
14. White clouds, seen in the magic mirror, are of a good foreboding. The response that they give to a question has a positive value.
15. Black clouds are a sign of alarm. Their sense is negation.
16. Violet, Green and Blue clouds are good.
17. Red-Carmine, Bright Orange, and Yellow clouds announce bad influences.
18. If you operate with the magic mirror in order to influence an absent person, evoke their image with the force of your will. When it is before you in the mirror, fix it firmly and concentrate all your imagination on it. Your influence will strike it infallibly, to import only at the point of the earth where it is found. But, don't forget, that you must submit to the backlash that you have incurred: the evil you must pay in evil, the good you must pay in good.
19. Have a patience when you consult the magic mirror. Certain persons see easily, others must wait longer.
20. The surface of the mirror must be submitted to no chemical or optical influence, and one should carefully preserve it from the light of the sun, for it is as sensitive as a photographic plate. The Lunar light is, to the



contrary, beneficial. Cold and warm extremes are harmful for extreme temperatures annul the force.

21. All vision, which appears in the magic mirror to the left of the observer, is the image of a concrete truth.
22. That which manifests to the right is symbolic. It must be interpreted according to the traditional significance of the symbols.
23. The clouds or shadows, which move upwards in magical visions, are the affirmative responses to the questions posed.
24. The clouds, or shadows, that descend, are negative responses.
25. The shadows, that move to the left or right, signal the presence of an occult intelligence.
26. These clouds, that move towards the right or left, signify that a seance should be raised.
27. If, after much patience, the willed result has still not been effected, it is permissible to use the stimulant powder, which we will speak of later in a special chapter.

But this powder is dangerous for many men; it must be used with prudence and as infrequently as possible. When the stimulant powder has made its effect, it is necessary to continue the work without it.



## CHAPTER XX

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### The Stimulant Powder

The stimulant powder that we use for our magical experiences is not new. One finds it in many receipts of the middle ages. The sorcerers of that era used it for traveling to the festivals of the Sabbat, among other things.

Accordingly, we have made some modifications, for the following reasons:

The stimulant powder was prepared in the middle ages by the maceration of plants in human fat. This bizarre procedure was motivated by the knowledge that various substances will more effectively penetrate the pores of the operator if the conductor that is on his skin is identical with that which is found under his skin.

Good results can be obtained, however, with the fat extracted from the sweat of the experimenter.

But in the face of the numerous difficulties of this preparation, we have replaced human fat with animal fat. First of all, we leave it in heavy cooking salt and then we wash it in cold, running water. We repeat this process and bath five times and then we plunge the fat into a hot bath. This bath must last for six hours.

To the fat thus previously treated, we add the following:  
For 100 grams of fat:

- 40 g. of Hashish
- 50 g. of Henbane
- 80 g. of Pommes d' epis
- 20 g. of Belladonna
- 260 g. of Hemp
- 50 g. of Garlic



30 g. of Sunflower Seeds  
60 g. of Kalmus  
250 g. of Poppy Flowers  
100 g. of Flakes of Wheat

When this mixture is completely dry, we filter it in a manner to obtain a very fine powder, which we conserve in a well sealed vase.

We use this stimulant powder, thus prepared, one of two minutes before the experience. We rub some of this powder on the solar plexus, the hollow of the throat, the arm pits and behind the knees, the soles of the feet, and the palms of the hands.

When the magical operation is terminated we wash ourselves immediately with hot water and rub ourselves with some essence of alum or vaseline.



## CHAPTER XXI

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# Different Models of Magic Mirrors

We distinguish four types of magic mirrors:

1. Little ordinary mirrors which are only a vulgar imitations of the true operating mirror.
2. Feminine magic mirrors.
3. Masculine magic mirrors.
4. Scientific mirrors, prepared to conform to all the laws that we have revealed on the preceding pages of this book.

### *The Little Mirrors*

These are, rather, philosophical playthings than real operating instruments. They possess one or two centers of focus, but one can only see smoke, fire, many symbols and some shadows, for their magnetic surface is very weak and their centers of focus are rarely situated with mathematical precision.

They are employed by the "Tziganes", who cannot procure a more precise mirror.

A little mirror which is easily constructed is that of Claude-Lorrain. One forms a piece of glass, of a half foot diameter, and gives a slight convex bend to the surface.

One lets it dry and then electro-plates it, polishes it, and bends its convex surface as perfectly as possible. After that, one colors the surface of this hermetic container.



Next, one molds the corresponding concave form in a similar manner.

Then, one pours liquid glass between the two surfaces, convex and concave. When the liquid has set, forming the desired curve between the two forms, one electroplates all of it.

In this fashion, one prepares a second glass and seals it to the first, leaving between the two surfaces an empty space of  $1/4''$ . This empty space is filled with black ink through a little hole made in the seal. The hole is hermetically sealed and the operation is completed.

Another well known little mirror is that of Dr. Dee of London. One prepares it like this:

One chooses a piece of very black Anthracite, large enough to obtain a cube of at least a half foot. One sees to it that the surface, which is polished, has no cracks or the least cloudy blemish.

One carefully hollows out this surface in a manner so that the volume of the cavity between its diameter and its depth, presents a ratio of 5 to 1; and one polishes it finely.

The mirror thus obtained must be surrounded by a frame of hard wood. The mirror of Dr. Dee can serve the observer operating all alone, but the result is better if one works with the aid of a medium.

We classify other magic mirrors employed by mages and oriental sorcerers in the same category of little ordinary mirrors. One can find their description in Lane's works. These are, for the most part, primitive mirrors, prepared with a material which does not concentrate much magnetism, because the fluids easily escape from them. These mirrors can only be used if they are very small. If they exceed a half foot in diameter, the magnetic charge is difficult to retain.

### *The Feminine Mirrors*

This is a larger model of the preceding. Visionaries use the name "Feminine Mirror" or "Mirror of the Fairer Sex" because its center of focus is situated with a mathematical exactitude.



When it is well prepared, this mirror has a great force of magnetic attraction and also a strong sensitivity. The magnetic coating remains a little flat on the surface, but its diameter must not exceed eight inches.

The feminine mirror is as good as the masculine mirror for all experiences of magical vision but it is not strong enough to cast an influence on an absent person or to evoke his image. For panoramic symbolic visions, it is all that is needed.

Its diameter should normally be eight inches or less. Feminine mirrors are widely known in the west.

One prepares them with the same materials as the masculine mirrors, which are treated of below, but they are smaller, as we have seen.

One cites some cases where great luxury has been deployed for the fabrication of feminine magic mirrors in the hope of obtaining a more effective magic: but experience has proven that fabulous cost does not always accompany more remarkable virtue. The Maharaja Dhulep-Sing, for example, possessed three magic mirrors: one was made of an enormous diamond, the second of an immense ruby, and the third of the largest emerald in the world. But all this did not allow him to exceed, or to attain, the results that were regularly obtained by means of our mirrors, scientifically constructed of much less expensive materials.

### *The Masculine Mirrors*

These mirrors, much stronger and more efficacious than those which we have spoken of before, are of an oval form of 14" by 10". Their magnetic surface is enormous.

They are used, more often, for experiences "of commerce" than for operations of private revelations, because they can display, at the same time, three different pictures to three different observers. They are especially well known in Louisiana and in Syria.

The masculine magic mirror is made from a glass cut with precision: 1 part of fine gold to 100 parts of glass.

Its varnishing is made at a propitious astrological time and all the operations concerning its preparation are ef-



fectured in artificial yellow light. The mixture for the varnish is composed of a very fine powder of iron, silver bromide, lactucarium (coal of the leaves of Atropa and Belladonna) and oil of Kopale, in the following proportions: For one part of iron, three parts of silver bromide, two parts of lactucarium, and seven parts of oil.

The magnetic surface of the masculine magic mirror is also sensitive like a photographic plate. If a stranger has held the mirror in his hand, for only ten minutes, it reacts infallibly, even many days later. Then one sees, appearing on its surface which is normally black, numerous gray specks, symptomatic of a contrary magnetic charge. Thus, the efficacy of the mirror closes it up against evil.

A masculine magic mirror, properly polished, can serve one for a very long time.



## CHAPTER XXII

### Special Magic Mirrors.

In figure 15, we give an exact diagram for the construction of the magic mirrors which are called "special". One may make many variations of detail with these, according to the goal for which the mirror is destined.

We distinguish four principle categories of this type of mirrors:

1. Special magic mirrors, normal type.
2. Special magic mirrors, planetary type.
3. Special magic mirrors, individual type.
4. Special magic mirrors, with a Living Magnetic Coating.

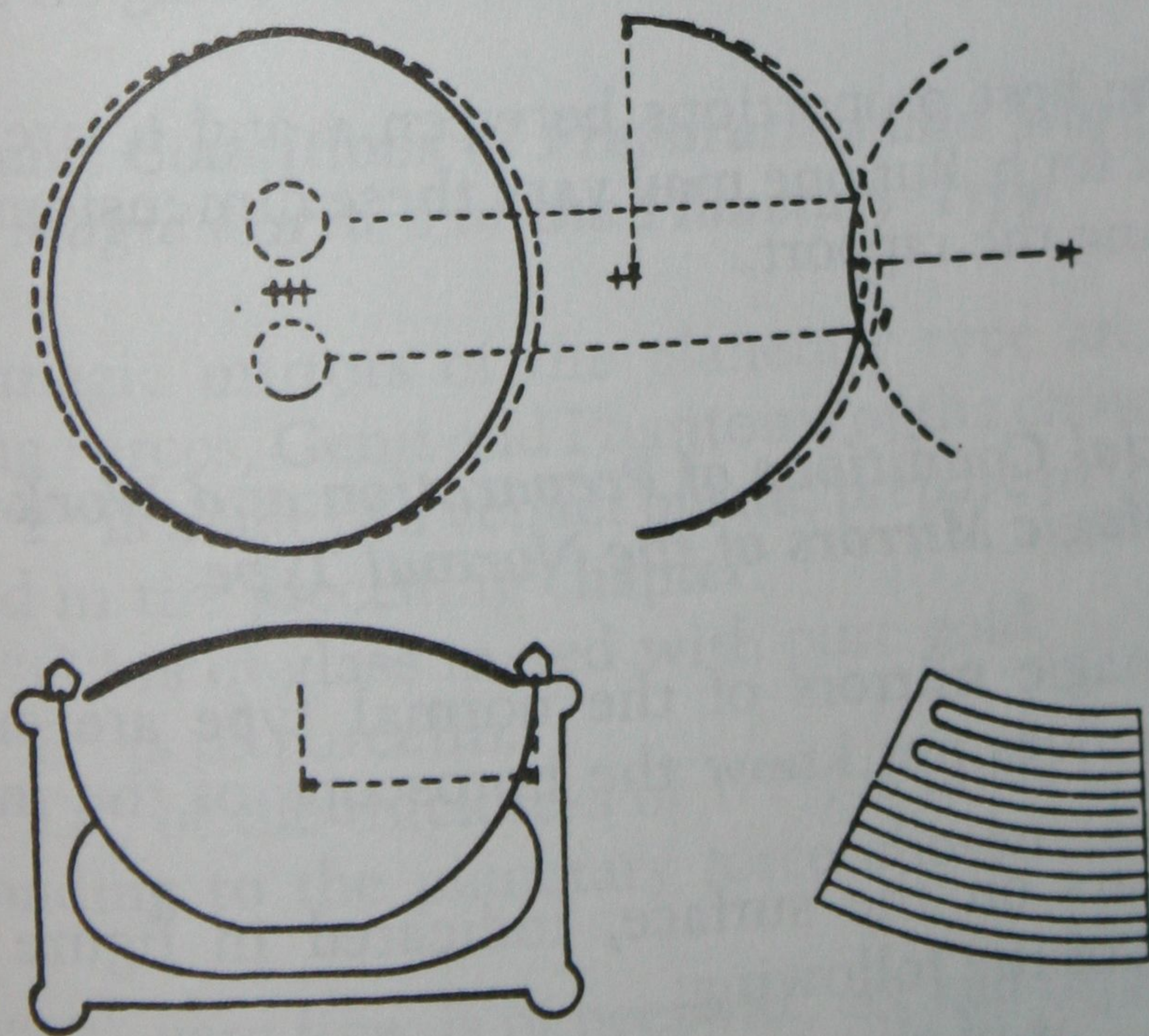


Figure 15. Construction of Magic Mirrors



To facilitate vision in the special magic mirrors of the normal, planetary and living coat types, one can make use of a double-insulator, fixed above the mirror by means of three Gold hooks, placed at a distance of 1 to 1 1/2 centimeters from the periphery of the polished surface.

Even the student who experiments only a little can construct a mirror like this, according to our design; this is why we have not given a more detailed description. It should be understood, however, that the student must work seriously and with all required attention.

The preparation of a special magic mirror requires the following conditions:

1. All the materials employed for its construction must be carefully cleared of any strange fluids.
2. During the preparation, one should work in artificial light.
3. During fabrication, one must keep the mirror in absolute isolation.
4. One polishes the mirror made in this fashion without ceasing to protect its living magnetic state.
5. During the experiences, one holds the mirror obliquely, like a book, the two centers of focus being on a vertical line.

The best proportions between a and b, are 34 for a and 32 for b. But one may vary these dimensions, always guarding the rapport.

### ***The Special Conditions of Preparation and Work for Special Magic Mirrors of the Normal Type.***

Special magic mirrors of the normal type are employed when one does not know the horoscope of the interested person.

The coats on the surface, indicated in figure 15, are composed of the following:

Coat "C" is of glass, containing two parts of fine gold to 100 parts glass.



Coat "D" is a veneer of silk, prepared with a wire, the silk being pulled out of the cocoon and reduced to a paste in pure water at 420 - 430 degrees Fahrenheit under pressure. This paste is dried well and ground into powder, to which one adds some liquid Gum Arabic.

Coat "B" is the essential coat of the mirror. It is composed of: one part of amalgam of silver, three parts of flower of sulphur, seven parts of charcoal of vervain, one part of phosphoric acid and nine parts of paranaphthaline (Anthracene). If necessary, the paranaphthaline can be replaced by wax or earth (loam). The mixture thus obtained is warmed and applied to the mirror in many coats, in order to achieve a thickness of  $1/4$ ".

Coat "A" is of Spath Fluor, of a thickness of  $1/16$ ".

The glass which, as one knows, does not let the magnetic fluids pass, is used as an insulator in the construction of magic mirrors.

In the absence of Spath Fluor, one can use a plant varnish to make the concave surface of the mirror shine brilliantly.

For the preparation of a special magic mirror of the normal type, one chooses the color of the lighting, the perfume and the astrological time of Venus, but one does not make a sexual charge.

### ***The Special Conditions of Preparation and Work for Special Magic Mirrors of the Planetary Type.***

Special magic mirrors of the planetary type are used for attracting Forces, Genii and Phantoms of the chosen planet.

Coat "F" is made of a veneer of silk, prepare in the fashion indicated in the preceding chapter.

Coat "G" is of glass mixed with pure gold.

Coat "E" is of porcelin.

Coat "D", of the thickness of  $1/7$ ", is made of the metal corresponding to the planetary force chosen according to table A.

Coat "C", very fine, is of beeswax, cooked three times in



clean water. It should be charged with magnetism according to the indications given in the preceding chapters.

Coat "B" is the essential coat of the planetary mirror. It contains: for one part "chloride dore", three parts of sulphur, eleven parts of charcoal produced by a mixture of flowers found by consulting the table (A) of correspondences under the line of the chosen planets, two parts of the perfume of this same planet, one part of phosphoric acid, fifteen parts of paranaphthaline (anthracene), three parts of cooked beeswax. The thickness of this coat must be  $1/4$ ".

Coat "A" is formed of Spath Fluor. It is of a thickness of  $1/16$ ".

For the preparation of a special magic mirror of the planetary type, one chooses the color of lighting, the perfume and the astrological time conforming to the planet that one wishes to evoke the force of, without using a sexual charge.

### *The Special Conditions of Preparation and Work for Special Magic Mirrors of the Individual Type.*

A special magic mirror of the individual type can only be used for the personal experiences for which it has been made. One constructs it according to the aspects of the natal horoscope of its owner.

The different coats for this type of mirror are the same as those of the planetary mirrors, with the following particularities:

Coat "D" is made of a mixture of metals, chosen from the degradations of the forces in the horoscope.

Coat "B", which is the principle coat, containing 18 parts of duly charged liquid fluid condenser: one part of flower of sulphur, five parts of paranaphthaline, twelve parts of the individual perfume, six parts of coal prepared with the same plants that are used for the individual perfume,  $1/2$  part of phosphoric acid, and one part of the blood of the person concerned. The thickness of this coat must be  $1/4$ ".



The color of the lighting during the work, the perfume, and the astrological time are chosen according to the horoscope. One does not use the sexual charge.

Note: The special magic mirror of the individual type can easily acquire the properties of a "Volt". It must not, then, be confided to the hands to strangers. Only the proprietor (or proprietress) of the mirror can touch it without danger.

To neutralize the mirror, leave it in cold running water for at least 24 hours.

### *The Special Conditions of Preparation and Work for Special Magic Mirrors with Living Magnetic Coats.*

The special magic mirror with a living magnetic coat contains the following coats:

Coat "A", of Spath Fluor.

Coat "H", of veneer of Silk.

Coat "I", of glass mixed with Gold.

Coat "G", of Porcelain.

Coat "F", of Beeswax.

Coat "E", prepared with the coat analogous to the special individual mirrors.

Coat "B", in varnish, composed of: 15 parts of gelatin, 6 parts of the menstrual blood of the woman with which one operates, two parts of his ordinary blood, one part of the coal prepared with their personal substances: the nails, hair, etc., then parts of pure water, four parts of glycerin, one part of liquid fluid condenser.

The liquid, thus obtained, must be hermetically sealed between two coats of Spath Fluor, shaped exactly and sealed with the aid of an amalgam of gold. The two coats of Spath Fluor are spaced apart at a distance of  $1/3''$ , and one should take care to eliminate the air before pouring the liquid there. Without this precaution, the mirror will not be effective.



Surrounding the reservoir, which contains the liquid in question, one fabricates another coat of Spath Fluor at an equal distance of  $1/3''$ . In this new reservoir, one introduces and hermetically seals by means of the same seal of gold amalgam, the liquid of Mars, which is composed of the following: for 15 parts of gelatin, two parts of liquid fluid condenser, ten parts of pure water, four parts of glycerin, three parts of the sperm of the operator and 70 parts of his individual perfume.

When the mirror is entirely prepared, one charges it by means of the magical operation which one practices for fluid charges, as described in this book.

During the operation, one imagines that the two coats containing human blood have become alive and animated.

One conforms, moreover, to the following rules:

1. The woman, with whom one operates, must have very nearly the same aspects of the Moon and of Venus in her horoscope as are present in that of the operator.
2. The color of the lighting, the perfume, and the astrological time of the operation are determined by the given horoscopes of the two individuals.
3. The operation is made in the operating position #2. For the duration of this magical operation, one must not allow the eyes to be distracted from the surface of the mirror that he wishes to charge.
4. When the operation is terminated one seals the mirror immediately in an insulated vase, prepared in advance to this effect, and one places the vase in the dark, in a place where the sun cannot penetrate.

Magic mirrors with living magnetic coats are more efficacious and more powerful than any other mirrors that we have spoken of thus far. However, they have a fault: their life is limited to scarcely fifteen months. When this time period elapses, they are suddenly neutralized, as if by an enchantment. This is the sudden death of a living thing!

To maintain a magic mirror of living magnetic coats in



a good state, it is necessary to surround it with much attention and it is necessary to use it at least once a week.

The charge of the two top coats of this mirror will manifest clearly, a few minutes after the beginning of the operation of vision. The charge rapidly increases and, if the observer is a very strong magnetizer, the mirror will suddenly give the Light in which is drawn the silhouette of the phantom.

Magic mirrors of living magnetic coats will not support a temperature greater or less than 68 to 78 degrees Fahrenheit.

The light of the sun is unlucky for them, but the lunar light activates their life.



## CHAPTER XXIII

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### Living Pictures

Under certain conditions, by scrupulously accomplishing the magical work that will be explained in this chapter, one can animate, that is to say render truly alive, certain portraits and statues, in order to influence one or many senses of a chosen man or woman. The influence, that one thus projects, can be mental or physical, indifferently.

The doctrine of Living Magical Pictures is not new. In the middle ages, certain painters knew it very well and applied it to their art; but, also, one finds cases where the human magnetic fluid is concentrated in an old portrait, forgotten in the corner of a salon of some feudal chateau through the monotonous years, until it is discovered to reveal scenes of violent passions. One also speaks of certain sacred paintings, made on the walls of Christian temples. They can become suddenly animated and exhibit real wonders.

Obviously, the will of the wise man initiated in the mysteries of the great magical art can better and more surely create this than a fortuitous discovery. The mages and sorcerers of the preceding centuries knew it and they studied this problem thoroughly.

They teach, in their rediscovered writings, that an oil paint, made with the oil of the poppy, is an excellent fluid condenser and a gold gilded frame is a perfect insulator.

Fixed on the wall of a church, where persons kneeling in prayer often see it, or hung on the silk drapes of a salon, where it is exalted in dreams and violent passions, and artistic work may become, little by little, the true center of life. The oil holds the human fluids and the gilded frame prevents leakage of them.



We must not forget that some charlatans and other men of bad faith have shamefully profited from this averred truth to gain money by deceiving credulous clients; but this does not negate that which is nevertheless true.

We possess many authentic grimoires in our lodge which treat of this subject. When we read these ancient writings, it seems to us that sometimes the green eye of the true magic of the Evil One flashes its terrible gaze at us.

For example, we find, in certain receipts, that a mixture of colors, to which has been added the blood of a fetus, which has been pulled out of the belly of its mother by the operation of the cross, is of a sublime efficacy. Of other receipts we see, that if one mixes into the paint some drops of the blood of a pure virgin, who is offered, after this, to the pleasure of a succubus, one may give formidable power to a living picture.

There are some drugs, recommended to painters, which contain a human magnetic charge, to be used during solitary excitation. Their effect is particularly malefic. Living pictures have been used through the dark ages to perpetrate mysterious assassinations: An enemy, masked by the gentleness of the gift offered, sends out death in a succubique picture, and the person receiving the gift, who hangs the portrait in his room, will die soon after.

The Holy Inquisition enforced an end to these terrifying abuses by burning the manuscripts of the mages and persecuting the sorcerers. The entire science of magic could have disappeared in this ferocious reaction of Catholicism but, fortunately for us and for the future of humanity, they found some philosophies which concealed the secret and were thus protected from the vengeful hands. These were works that cultivated the magical art for pure motives of initiated wisdom.

It is thus that one of our brothers, living in Spain in the first half of the 18th century, was able to recover manuscripts containing some receipts and counsels of great importance. This brother devoted ten years of his life to these studies and researches.



He conscientiously experimented with all that he could find on the subject of the theory and construction of living pictures and left to the E.B. Brotherhood, on his death, a testament which contained marvelous receipts for the preparation of simple but powerful drugs that we may now use again.

In the course of his laborious life, our brother had also constructed several animated portraits, of which he gave us the key.

The beneficial magical action which he knew how to set in motion clothed him in fame and, consequently, wretched persons constantly assailed his little house to demand counsel and healing from him. This brother of such great merit was finally assassinated by religious fanatics.

The following is an extract from his testament, from which we have supplied only a few very intimate passages:

*Extract from the Testament of our Brother Charsah.*

My long theoretical studies concerning living pictures still remained unfruitful. The rare pictures that I had succeeded in animating rapidly died and the phantoms that I resuscitated didn't possess the faculties that I wished for. I had varied my models, I had tried the most powerful fluid condensers, but in vain: I could not obtain that which I wished for.

But one day, graced by a lucky chance, I found proof that the son of one of our peasants, who made his ardent prayer in Spanish before an image of the madonna every day, had involuntarily created a succubus. I had, then, the solution which I sought.

I took myself to the home of the painter who had created this holy image, and I learned that the model whom he had used for this picture was a gallant lady of strong passion. The painter amused himself with her during their hours of repose on a bed placed in his studio, facing his easel. The artist was not rich. In order to save his meager pennies, he did not buy canvas for this painting, commissioned by the



son of the peasant, but cut a square from the drapes of his bed of love.

This detail struck me, and I had, for the first time, the idea of an individual perfume. Then I applied myself to research for the formula for the drug, according to astrological correspondences. This was a difficult task which occupied me for many months. I failed many times, but to return to the ancient grimoires, seeking the essential things hidden in the waves of many useless details. Having discovered the treasures of this ancient science, I had the problem of making it work.

I was soon persuaded that it is useless to use personal substances, such as hair and fingernails, for the debris of human flesh quickly decomposes and if one cannot replace these substances in the course of the work, all the effort that one has made remains in vain. Without saying, moreover, that for the reconstruction of ancient portraits, these materials cannot be found. The individual perfume, however, may be prepared for a living person as well as a person long since deceased.

In exactly observing all the rules previously described, we confirm that one may infallibly obtain the phantom that one wishes for. If the result is not successful, then there has been an error in the formula of the drug, in the astrological calculations, in the designs or the expression, or the colors of the picture. It is certain that the reconstruction of a living picture according to the retrograde astrological scheme, established by the given proportions of the portrait, is a work which necessitates great patience. To address its technique, demands also a considerable initiated sense, and this is not an art that one acquires easily.

To the student who is not in harmony with himself, we recommend the aid of a psychologist.

In the art of reconstruction of living pictures, it is necessary to distinguish four different types:

- A) The portrait made from a living model, whose horoscope is known.
- B) The portrait made from a given horoscope of an un-



known person of the past, present or future, of a determined race.

- C) The portrait of a person known from the past or present.
- D) The portrait, ancient or modern, made previously, but that he wishes to reanimate.

***The Special Conditions for Each of the Four Cases Mentioned.***

- A)1. First, one seeks rapport with the forces, given by the natal horoscope, and one prepares, according to the results, the individual perfume of the person in question, and the oil which is used in the mixture of the colors. One must not forget to macerate all the plants employed in boiling oil for less than two minutes.
- A)2. The "canvas" should be of linen or hemp, but never of silk. It is necessary to cut it in the proper dimensions befitting a portrait of natural grandeur.
- A)3. First, one is occupied with the bottom of the picture, which must be of the individual color of the model.
- A)4. One uses the oil, prepared according to the indications of paragraph 1, only for painting the figure and its vestments.
- A)5. When the picture is dry, one repeats it on the other side of the canvas, but in reverse.
- A)6. The contours of the figure, painted on the back of the picture, must be painted with the fluid condenser. This work should be executed in artificial light of the individual color of the model. From this step on, one always works in this light.
- A)7. When the painting on the back of the picture is dry, one covers it with a living magnetic coat, prepared according to the indications given for magic mirrors.
- A)8. The image thus obtained is placed under glass containing gold or covered with a coat of amalgam, where silver has replaced the gold. One then covers the reverse side with a tissue of natural silk.



A)9. The picture is placed in a frame gilded with gold.

B) The preparation of an animated portrait of an unknown person of the past, present or future, of a determined race and conforming to the astrological aspects of the established natal horoscope, which we indicate next. This is the same as the preparation of a portrait of a living model. The only difference is that the proportions of the design and the expression of the face are to be found by the horoscope, which also indicates the color of the hair and eyes, the skin tone, etc.

This work may only be accomplished by an astrologer of the first order. It is necessary, moreover, that the painter, who attempts a task of this scope, should be a good judge of character (a type-ographer), and that he not allow himself to be influenced by the living model. A great artist, a great type-ographer, and a great astrologer must be united in the same person to perfectly realize a work in this category.

C) One undertakes the preparation of a living portrait of a person known in the past or present when one wishes to attract, for himself or another, the benefits of that person's direct influence.

One must then, through the use of images, reproduce the traits of the person in question, consulting his natal horoscope.

For a person of the past, one establishes a retrograde horoscope, having recourse to type-ography if the astrological results are insufficient. This task is equally difficult but, if one works with art and patience, one must necessarily succeed.

D) Reanimating a portrait, where the life is extinguished, is a more difficult problem than all those that we have envisioned until now. For, without having anything to modify the painting after it was made, he must recharge it with human magnetic fluid. This is done according to the type-astrological conditions. He com-



poses the elements of the charge according to the indications of Table B.

***Some General Conditions for the Four Cases.***

1. The living picture, prepared according to our methods, must be hung on the wall of a bedroom which is specifically consecrated and where persons never enter, except the proprietor and the woman who operates with him.

This bedroom should be of 860 cubic feet at least. Its walls should be painted with the oil of the individual color of the person reproduced in the picture.

When the proprietor comes before this image to operate, he lights the room in the individual color of the portrait.

One takes care to place a divan facing the picture, so that the operator can easily fix his sight on the features of the image without tiring.

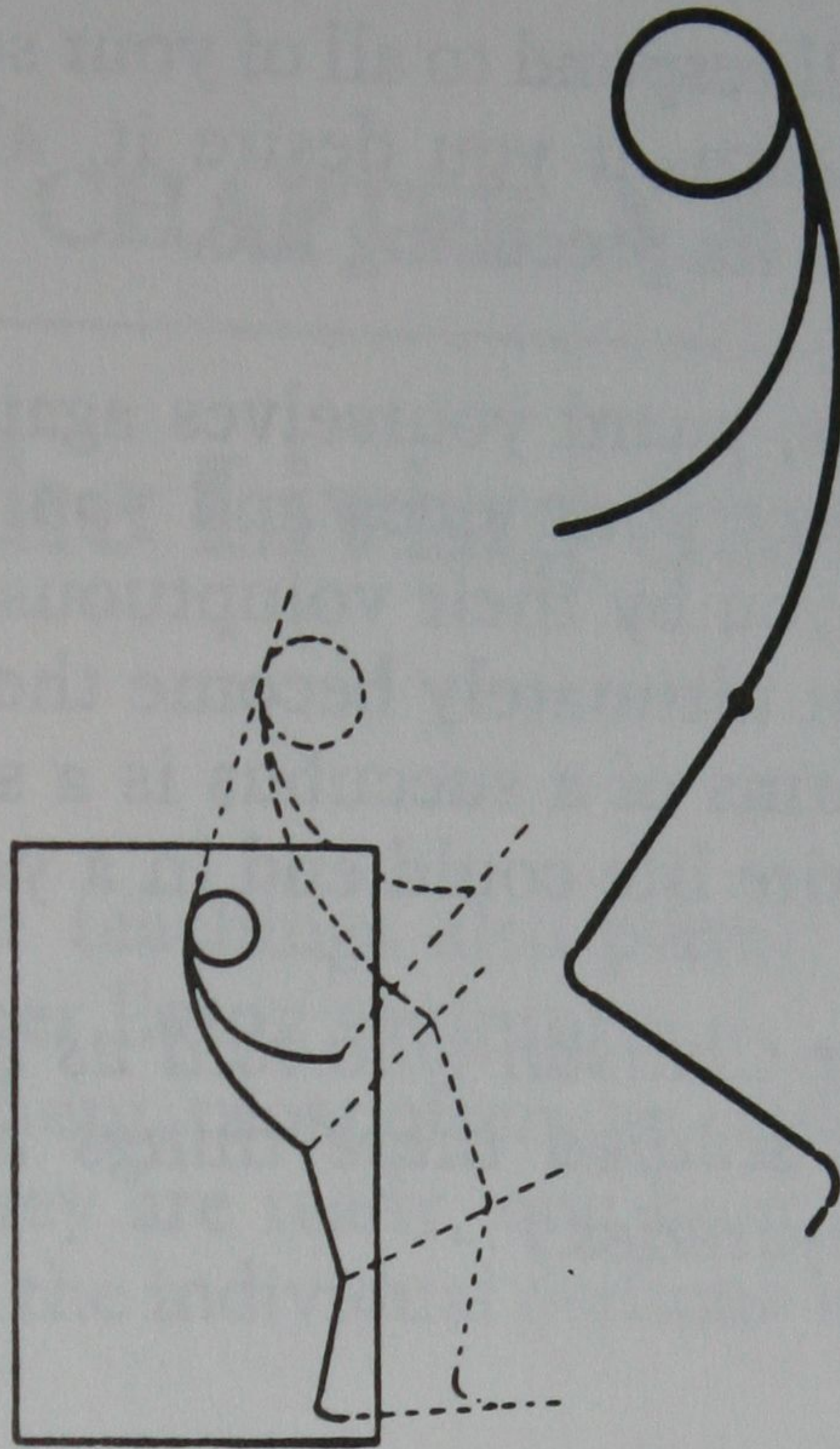
2. One places a lamp between the portrait and the divan. This lamp, made of a metal astrologically corresponding to the idea which presides in the picture, spreads the necessary vapors throughout the room, perfumed with the individual perfume prepared according to the horoscopic aspects of the portrait. The lamp in question supports a vase of the same metal of astrological correspondence, which contains pure water and a sufficient quantity of individual perfume.

3. The woman is introduced into the room when the vapors, in light and aromatic clouds, have sufficiently filled the atmosphere of the room for the protection of the magnetism, for the magnetism of the woman may be contrary.

One operates sexual love magic with this woman while imagining the gradual animation of the portrait, until its complete vitalization is accomplished. One should not divert one's eyes from the portrait until the operation is complete.

4. If you conform strictly to all that we have taught here, and if you don't forget, before the arrival of the woman, to perfume your solar plexus, the hollow of your throat,





*Figure 16. Magical Coition*

your armpits and back of your knees, the bottoms of your feet and the palms of your hands with the individual perfume of the portrait, you will see, as you are comfortably seated on the divan conjoined with the woman, that the air of the bedroom will gradually obscure the picture until it becomes profoundly black. Then the portrait will reveal itself in the shadow, and the body, painted on the canvas, will shiver suddenly. The arms and legs of the portrait will make uncertain gestures, as if to assure themselves of the reality of their life. Slowly, the entire silhouette will leave the frame and advance towards you.

You can then obtain that which you will. But, don't forget, that in this solemn instant you cross over the threshold of the unknown, breaking down the doors of the mysteries. Nothing can pardon you from a moral mistake at this minute; and evil will follow you for all your life if you have rekindled an extinguished force to serve you carnally. Call the extinguished life to yourself in order to receive the Occult Light. This goal only is beneficial.



The ghost will respond to all of your sensate questions and you may learn, if you desire it, all the terrestrial machinations of its preceding life.

But, my brothers, guard yourselves against succubi and incubi, which reflect your vices and your hidden desires. These can charm you by their voluptuous power and efficacy, but you must ultimately become their slave. A minute of joy in the arms of a succubus is a signed pact with the devil; your entire life could end in a year.

*(It is our brother Charsah who told us all of this before dying, for he had studied these things and in knowing them, knew the mysteries.)*



## CHAPTER XXIV

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### The Living Statues

These principle teachings also permit the preparation of statues and other living sculptures.

One makes them, most often, by sculpting in dark brown earth. When they are ready, one bronzes them. Next, one bathes them in the individual perfume mixed with the fluid condenser.

This bath, which is a maceration, must last for twenty days. After removing it from the bath, the sculpture must dry for six days in a normal temperature.

When it is completely dry, one gives it a coat of paint with the colors prepared as for the living pictures. The hollowed out space of the statues must be filled with a living liquid, that one knows of from the receipt and manner of preparation. The opening through which one introduces this liquid is soldered by means of an amalgam of gold.

Plaster, wood and porcelain are equally recommended materials for this sort of statues. One can also use the materials indicated for the preparation of "Volts" with success.

The prepared statue should be placed on an insulated stand, at a distance of ten centimeters from the reflecting surface. One can find all other details necessary for this preparation in Table A.

The magic of living Sculptures was often practiced in ancient Egypt, Greece and India, where every day one saw certain idols, haloed in gold with an incomprehensible destiny.



# Appendix

## FIRST DEGREE

- Vol. I: The ritual of the First Degree
- Vol. II: Symbolic theory: Orders and their history
- Vol. III: Apology: sacred space, symbols, signs, sacred objects, ritual, performance, gesture
- Vol. IV: Anthropological types and their evolution
- Vol. V: Ceremonial elements: signs, symbols, sacred objects, sacred spaces and objects

## SECOND DEGREE

- Vol. I: The ritual of the Second Degree
- Vol. II: Symbolic theory
- Vol. III: The doctrine, signs and symbols
- Vol. IV: The sacred mechanism and the history of the First and Second Degrees
- Vol. V: The philosophical meaning of the symbols and signs of the First and Second Degrees

## THIRD DEGREE

- Vol. I: The ritual of the Third Degree
- Vol. II: The doctrine of the Philosophy

(This is a summary list of the contents of the First, Second and Third Degrees of the Brotherhood of Leis.)



## Appendix A

### *The Complete Manuscript Instruction of the Brotherhood of Eulis.*

#### FIRST DEGREE

- Vol. I: The ritual of the First Degree.
- Vol. II: Occult theory: Orders and Brotherhoods.
- Vol. III: Astrology: stones, plants, animals, man, sound, word, color, perfume, gesture.
- Vol. IV: Astrological types and retrograde reconstruction of horoscopes.
- Vol. V: Occult chemistry: stones, plants, animals, man, acoustics and optics.

#### SECOND DEGREE

- Vol. I: The ritual of the Second Degree.
- Vol. II: Sexual Magic.
- Vol. III: The doctrine, rites and symbols.
- Vol. IV: The occult mediumship and alchemy of the Second Degree.
- Vol. V: The philosophical summary of the initiation rituals of the First and Second Degrees.

#### THIRD DEGREE

- Vol. I: The ritual of the Third degree.
- Vol. II: The Stone of the Philosophers.

(This is a surviving list of the instructions that PBR wrote for the Brotherhood of Eulis.)



## *Appendix B*

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### *A Note on Some Obscure Points in Sexual Magic.*

In Chapter IX, Randolph refers to a method of obtaining numerical values for the planets in a natal horoscope. This was, no doubt, treated of in his Volume IV for the First Degree of the Brotherhood of Eulis.

In absence of this, we may deduce that planets in natal horoscopes present aspects (trines, conjunctions, squares, oppositions, etc.) and that a number is designated to each planet in Table A. of "Sexual Magic." It would seem reasonable that the value for a given planet in a natal horoscope might be obtained by adding the values of all planets well aspected (for the positive value) and badly aspected (for the negative value).

As the student of sexual magic will understand, these planetary values are essential to a great many of the operations described by Randolph.

Concerning the section of Chapter IX on magical music, the instruction is exceedingly obscure and still awaits explanation.

The student may also encounter references in Sexual Magic to obscure herbs or metals. In this he should be guided by his own ingenium.



## *Appendix C*

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### *The Myth of Dhoula Bel, the King and the Stranger.*

#### *Legend*

"Many, very many, centuries ago there lived on the soil where in subsequent ages stood Babylon and Ninevah the First, a mighty king whose power was great and undisputed. He was wise, well learned and eccentric. He had a daughter lovely beyond all description. She was as learned as she was beautiful. Kings and princes sought her hand in vain, for her father has sworn to give her to no man save one who should solve a riddle which the king himself would propound, and solve it at the first trial, under penalty of decapitation on failure. The riddle was this: 'What are the three most desirable things beneath the sun that are not the sun, yet which dwell within the sun?' Thousands of the gay, the grave, the sage and ambitious who essayed the solution and failed left the presence of the king to mount the horse of death.

"In the meantime, proclamation was made far and wide, declaring that robes of crimson, chains of gold, the first place in the kingdom and the hand of the princes should be the reward of the fortunate man.

"One day there came to the court a very rich and royal embassy from the King of the South, seeking an alliance and propounding new treaties. Among the suite was a young Basinge poet, who acted as interpreter to the embassy. This youth heard of the singular state of things, learned the conditions and got the riddle by heart. For four long months did he ponder upon the study of it, revolving in his mind all sorts of answers, but without finding one that fulfilled the three requisites.

"In order to study more at his ease, the youth was in the habit of retiring to a grotto behind the palace and there repeating to himself the riddle and all sorts of possible responses thereto. The princess, hearing of this, determined to watch him and did so. Now, poets must sing, and this one was particularly addicted to this sort of exercise, and he made it a point to imagine every sort



of perfections as residing in the princess. This man sang his songs daily in the grotto—sang himself desperately in love with his ideal, and so inflamed the girl herself, who had managed both to see and hear him, herself unseen, that she loved him dearer than life. Here, then, were two people made wretched by a potentate's whim.

"Love and song are very good in their place, but, for a steady diet, are not comparable to many other things; and, as this couple fed on little else, they both pined sadly and rapidly away.

"At length, one day, the youth fell asleep in the grotto. His head rested directly over a fissure in the rock through which there issued a very fine and subtle vapor, which had the effect of throwing him into a trance, during which he fancied he saw the princess herself, unveiled, and more lovely than the flowers that bloomed in the king's garden. He also thought he saw an inscription which bade him despair not, but TRY! and, at the same time, there flowed into his mind a sentence which subsequently became the watchword of the mystic fraternity which, for some centuries, has been known as that of the Rosie Cross—'*There is no difficulty to him who truly wills.*' With this there came to the entranced one a solution of the king's riddle, which he remembered when he awoke. Instantly he proclaimed his readiness to attempt that which had cost so many adventurers their lives.

"Accordingly, the grandest preparations—including a man with a drawn blade ready to make the poet shorter by the head if he failed—were made, and at an appointed hour all the court, the princess included, convened in the largest hall of the place. The poet advanced to the foot of the throne, and there knelt, saying, 'O King, live for ever! What three things are more desirable than *Life, Light and Love*? What three are more inseparable? And what better cometh from the sun, yet are not the sun? O King! is thy riddle answered?' 'True!' said the king: 'you have solved it, and my word shall be kept.' And he straightway gave command to have the marriage celebrated in royal style, albeit, through the influence of a high court official, he hated poets in general, and this one in particular, because he thought the young man had foiled him in one of the treaties just made.

"Now, it so happened that the grand vizier had hoped by some means to find a solution for the riddle and secure the great prize for a young son of his own. As soon, therefore, as the divan was closed that very day, he hastened to the closet of the king and still further poisoned the mind of his master against the victor



by charging him with having succeeded through the aid of sorcery. This so enraged the king that he readily agreed to remove the claimant by means of a speedy, secret and cruel death that very night, to which end the poet was drugged in his wine at the evening banquet, conveyed to a couch openly and almost immediately thereafter removed to the chamber allotted to the refractory servants of the court. This apartment was underground, and the youth, being thrown violently on the floor, revived and was astonished to find himself bound hand and foot in the presence of the king, his vizier, a few soldiers and—death. He defended himself from the charge of sorcery, but in vain. He was doomed to die, and the order was given, when, just as the blow was about to fall, there appeared the semblance of a gigantic hand, moving as if to stay the uplifted blade, but too late. The sword fell, and as it reached the neck of the victim he uttered the awful words, 'I curse ye all who \_\_\_\_ ! The rest of the sentence was spoken in eternity, but there came clamor and a clangor as of a thousand protesting spectral voices, one of which said, in tones of thunder: 'This youth, by persistence of will, had unbarred the gates between this world and that of mystery. He was the first of his and thy race ever to achieve so great an honor. And ye have slain him, and he hath cursed thee, by reason of which thou, O King! and thou, O Vizier! and the dead man, all have changed the human for another nature. The first shall go down the ages, transmigrating from form to form. Thou, O Vizier! shall exist till thou are forgiven *Dhoula Bel* shall be thy name; and thou shalt tempt the king through long ages and be foiled whenever the youth, who shall be called the *Stranger*, shall so will. This for the sake of the love he bore thy daughter. This drama shall last and be until a son of Adam shall wed with a daughter of Ish, or thou, King, in one of the phrases of thy being, shall love and be truly, fully loved again, and for thyself alone. And eternity may elapse ere then!'"



## *Appendix D*

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### *The Brotherhood of Eulis*

Concerning the origins of the word "Eulis," P.B.R. writes: Many will suspect from our true name—The Brotherhood of Eulis—that we really mean "Eleusis," and they are not far wrong. The Eleusian Philosophers (with whom Jesus is reputed to have studied) were philosophers of Sex; and the Eleusian Mysteries were mysteries thereof—just such as the writer of this has taught ever since he began to think, and suffered for his thoughts, through the unfledged "philosophers" of the century, amidst whom only now and then can a true thinker or real reasoner be found.

Through the Night of time the lamp of Eulis has lighted our path and enabled obscure brethren to illuminate the world. Before Pythagoras, Plato, Hermes, and Buddha, *we were!* and when their systems shall topple into dust, we will still flourish in immortal youth, because we drink of life at its holy fountain; and restored, pure, healthful and normal sex with its uses to and with us means Restoration, Strength, Ascension, not their baleful opposites, as in the world outside the pale of genuine science. Up to the publications hereof on this continent we were indeed secret, for not one tenth of those tested and called "Rosicrucian," knew of the deeper, yet simpler philosophy. But the time has come to spread the new doctrines because the age is ripe. I – We – no longer put up difficult barriers, but affiliate with all who are broad enough to accept Truth, no matter what garb she may wear. But ill then we shut out the world; now we open our hearts and hands to welcome all true searchers of the Infinite,—all seekers after the attainable. We have determined to teach the esoteric doctrines of the Aeth; to accept all worthy aspirants, initiate them, and empower them to instruct, upbuild, and initiate others,—forming lodges if so they please. (Eulis, 218)

The Rosicrucian system is, and never was other else than a door to the ineffable Grand Temple of Eulis. It was the trial chamber wherein men were tested as to their fitness for loftier things. And even Eulis itself, is a triplicate of body, spirit, soul. There are some in the outer, a few in the inner crypts. (Eulis, 48)



The footprints here and there are of mortals, but of those who have beheld the hidden mysteries of Eulis, who are familiars of the Cabbala, who have raised the veil of Isis, and revealed the Chrishna, the— YEA or the A.A. (Eulis, 50)

Melchizedek, or Hermes, was our first great master; but like many masters before and since, he lived when the "times were out of joint" and the age was not attuned to symphonies of thought and feeling. (Eulis, 51)

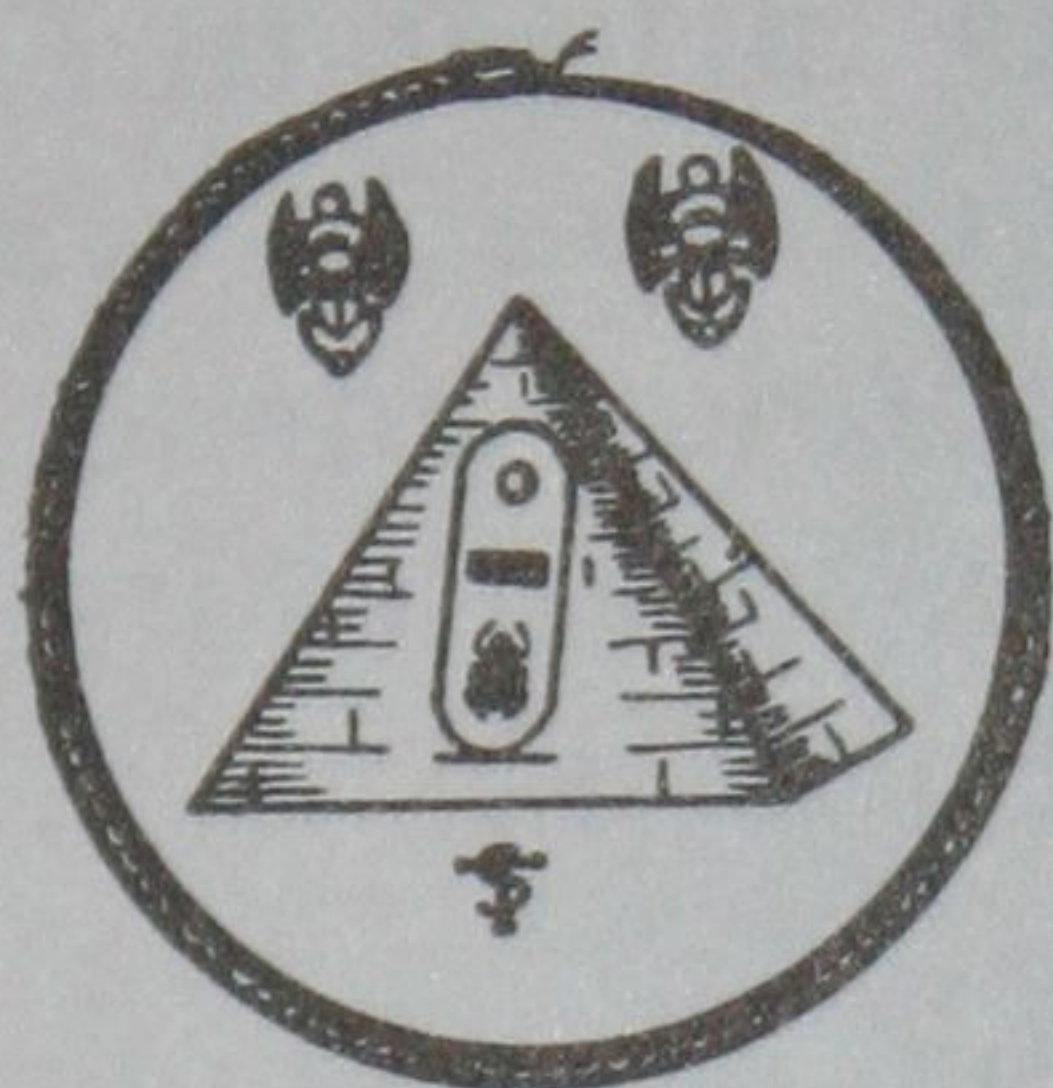
Hold! It is not yet too late to retrieve, and by one of those rapid and eccentric movements in literature, which the great genius Bonaparte was wont to receive in war, to change the whole features of the campaign. And I am so changing it! —I, the last Grand Master of the Order, prior to its final absorption into the regnant, peerless Eulis! (Eulis, 52)

We, the people of Eulis, be it known, are students of nature in her interior departments, and rejecting alike the coarse materialism of the ages, and the sham "philosophies" of the ages past and current, accept only that which forces conviction by its irresistible logic. Men who realize the existence of other worlds than this are not apt to give loose rein to passion; nor be content with fraud in any shape. We cannot take say-sos for facts, and, therefore, we reject much that appeals to others with the force of truth. We are ambitious to solve all possible mystery; we prefer one method to all other hyper-human agencies, knowing it to be infinitely preferable to all other modes of rapping the occult and mysterious; and this book, and all others from the same pen, is but a very imperfect sketch or outline of the sublime philosophy of the Templars of Eulis! We know the enormous importance of the sexive principle; that a menstruating woman is an immense power if she but knew it! that a pregnant one holds the keys of eternal mystery in her hand, and that while thus she can make or mar any human fortune! We know the mystic act is one unHINGING the gates alike of Heaven and of Hell; and we know two semi-brainless people may, by an application of esoteric principles, stock the world with mental giants. But where shall we find students? Are not all the people, nearly, the slaves of lust, place, gold? Well, we find one now and then; and we hail him or her as the Greeks hailed the sea—with excessive joy! Thalatta! Thalatta! they are not multitudinous now, but will be in the good time coming. (Eulis, 55)



*The Initiation of  
Pascal Beverly Randolph*

*A Vision That Is More Than A Vision*



"I stood upon the summit of a very lofty mountain, yet within the Temple. By the side stood an aged and saintly man of regal and majestic presence. He was clad in an oriental garb of the long-gone ages, and his flowing robes were bound to his waist by a golden band, wrought into the similitude of a shining serpent — the sacred emblem of eternal wisdom. Around his broad and lofty brow was a coronet of silver, dusted with spiculae of finest diamonds. On the sides of the center were two scarabei, the symbol of immortality, and between them was a pyramid, on which was inscribed a mystical character which told at the same time that his name was Ramus the Great.

"This royal personage spake kindly to me, and his soft tones fell upon the hearing of my soul like the words of pardon to the sense of sinners at the judgment seat. 'Look, my son,' said he, at the same time pointing toward a vast procession of the newly risen dead — a spectral army on the sides of the mountain, slowly, steadily, mournfully wending their way toward the part of the Temple I had quitted previous to the commencement of this dream within a dream. Said the man at my side: 'Yonder host of pilgrims are men and women who are seeking, as thou hast sought, to unbar the Gates of Glory, that they may pass through them into the delightful Garden of the Beatitudes. It is one thing to be endowed with intellectual strength, knowledge and immortality; it is another to be wise and happy. The first is a boon granted to all the children of earth alike; the last can be attained only by integral development — by self-endeavor (delib-



erate effort), by innate goodness and God-ness continually manifested — and this in material and aroamal worlds alike. Man is man and woman is woman, wherever they may be! The true way to the garden lies not through the Manifestation Corridor, but through the Hall of Silence! And each aspirant must open the door for himself alone. Failing to enter, as thou hast failed, each must turn back and, like thee, come hither to Mount Retrospect and, entering into the labyrinths within its sides, must search for the triple key which alone can unbar the gate and admit to the beautiful garden! Remember! Despair not! Try!

"Again I stood alone, not now in despondency and gloom, but in all the serene strength of noble, conscious manhood — not the actual, but the certain and glorious possibility thereof. My soul had grown. It was aware of all its past shortcomings, failures and its hatreds toward two men who had done me deadly wrongs. This feeling still survived stronger then ever, now that I was across the Bridge of Hours and had become a citizen of the inner land — a wanderer through eternity. That hate was as immortal as my deathless soul. Will it ever be? And yet I had ever meant well. All was calm on my spirit save this single awful thing. In this spirit, with this consciousness — *not* of deep malignance, but of outraged justice — I began to look for the mysterious key; and as I looked, an instinct told me that the key must consist of grand human virtues and corresponding good deeds held and done before I left the shores of time and embarked upon the strange and mystic sea whereon my soul's fortunes were now cast.

"And so I searched and at last seemed to have found what I sought, and thereupon I wished myself once more before the brazen gate. Instantly, as if by magic, the wish was realized, and I stood before it on the same spot formerly occupied. The first inscription, the symbols and circle had disappeared, and in their stead was another circle containing these lines: 'Speak, for thou shalt be heard! Tell what thou hast done to elevate thy fellow-men and to round out the angles of thine own soul. Whom hast thou uplifted, loved, hated? Speak, and when the words containing the key are spoken, the door will yield and thou mayest pass the threshold.'

"The writing slowly faded and left naught but a surface, but that surface as of molten gold. I spoke aloud my claim to entrance and, to my astonishment, my voice rang out shrill and clear through the vaults and arches of the mighty dome towering far above my head. 'I have suffered from infancy — been opposed



from the cradle to maturity —been hated, robbed, slandered on all sides, yet pushed forward in defiance of all until I reached all that I desired —all that earth could give me. Self-educated, I achieved triumphs where others failed; have reaped laurels and grasped the keys of fame and laughed at my folly afterward, because what is fame? A canker, gnawing out one's life when living, disturbing his repose when dead — not worth a straw! But, in all this, despite the ending, I have set an example by following which man might elevate himself, society be improved and its constituents realize the bliss of moving in loftier spheres of usefulness!' While giving voice to these truths, I firmly expected to see the gate fly open at their conclusion. But what was my horror and dismay to see that it moved not at all, while the echoes of my speech gave back in frightful resonant waves of sound the last word, 'USEFULNESS!'

"Not being able to think of any nobler achievement, I cast my eyes groundward, and on again raising them I beheld across the clear space of the door the single word 'TRY!'

"Taking heart again, I said, 'Alone, I sought the secret of restoring health to the sick and gave it freely to the world, without money, without price. I have made grand efforts to banish sloth, sin, ignorance; have ever upheld the honor of the Cross and the sweet religion it symbolizes. Striving ever to upraise the veil that hides *man from himself*, in the effort I have been misunderstood, my motives impugned and my reward has been poverty, slander and disgrace. In the strife I have been heedless to every call save that of human duty and, in obeying the behests of a nobler destiny, have been regardless of all worldly distinction; have ignored wealth, fame, honorable place in the world's esteem and even been deaf to the calls of love!'

"I ceased and again the vault threw back my last word, and all the arches echoed 'LOVE!'

"The gate moved not, but once more appeared upon the golden lozenge on the door the word 'TRY!' in greater brightness than before, while it seemed to the hearing sense of my spirit that a thousand velvet whispers — low, so low — cadenced back 'LOVE.'

"I have rebuked the immortal, humbled the lofty and overbearing, exposed deception, comforted the mourner, redeemed the harlot, reformed the thief, fed the orphan and upheld the rights and dignity of Labor!

"Still the door moved not, but again the echoes gave back the last word, 'LABOR!'



" 'I have preached immortality to thousands and prevailed on them to believe it; have written of and everywhere proclaimed its mighty truths. I have beaten the skeptic, confirmed the wavering, reassured the doubting, and through long and bitter years, in both hemispheres of the globe, have declared that if a man die, he shall live again; thus endeavoring to overthrow error, establish truth, banish superstition and on their ruins lay the deep and broad foundations of a better faith!'

"As if a myriad voices chimed out my last syllable, there rang through the spacious halls and corridors of the Temple the sublime word 'FAITH!' and instantly the bolts appeared to move within their iron wards. Continuing, I said: 'I have ever endeavored, save in one single instance, to foster and in all cases to have a spirit of forgiveness.'

"This time there was no mistake. The thousand bolts flew back, the ponderous brazen gate moved forward and back like a vast curtain, as if swayed by a gentle wind; and while a million silvery voices sang gloriously, 'IN ALL CASES HAVE A SPIRIT OF FORGIVENESS!'

"Joyously I tried again, intuition plainly telling me that only one thing more was necessary to end my lonely pilgrimage and exalt me to the blessed companionship of the dear ones whom I so longed to join in their glory-walks down the celestial glades and vistas of God's Garden of the Beatitudes. I spoke again:

"I have fallen from man's esteem in pursuance of what appeared to be my duty. A new faith sprang up in the land, and unwise zealots brought shame and bitter reproach against and upon it. Lured by false reasoning, I yielded to the fascinations of a specious sophistry, and for a while my soul languished under the iron bondage of a powerful and glittering falsehood. At length, seeing my errors, I strove to correct them and to sift the chaff from the true and solid grain; but the people refused to believe me honest and did not, would not, understand me; but they insisted that in denouncing Error I ignored the living truths of God's great economy. Yet still I labored on, trying to correct faults and to cultivate the queen of human virtues, CHARITY!'

Scarcely had this last word escaped my lips than the massive portals flew wide open, disclosing to my enraptured gaze such a sight of supernal and celestial beauty, grandeur and magnificence as human language totally is inadequate to describe, for it was such as it stood there revealed before my ravished soul; and I may not here reveal the wondrous thing I saw and heard. . . . Lara, Lara, my beautiful one, the dear maiden of the long ago, stood



before me just within the gates of paradise. She loved me still — aye, the dear maiden of my youth had not forgotten the lover of her early and earthly days, ere the cruel Death had snatched her from my arms and love, a long, long time ago, for the love of the Indian, as *his hatred, survives the grave*. . . . And she said, 'Paschal, my beloved — lone student of the weary world — I await thy entrance here. But thou mayest not enter now, *because no hatred can live inside these gates of Bliss*. Wear it out, discard it. Thou art yet incomplete; thy work is still unfinished. Thou hast found the keys! Go back to earth, and give them to thy fellow-men. Teach *first thyself* and *then* thy brethren that Usefulness, Labor, Love, Forgiveness, Faith and Charity are the only keys which are potent to cure all ill and unbar the Gates of Glory.'

"There a tall and stately figure of a man — a tall and regal figure, but yet light and airy, buoyant as a summer cloud pillowed on the air — the figure of a man, but not solid, for it was translucent as the pearly dew, radiant as the noontide sun, majestic as a lofty mountain when it wears a snowy crown! — the royal form of a man, but evidently not a ghost, a wraith or a man of these days, or of this earth, or of the ages now elapsing. He was something more than a man; he was supra-mortal; a bright and glorious citizen of a starry land of glory, whose gates I beheld, once upon a time, when *Lara* bade me wait; he of a lineage we Rosicrucians wot of, and only we! — a dweller in a wondrous city, afar off, real, actual, whose gates are as the finest pearl, so bright and beautiful are they. The stately figure advanced midway of the room until he occupied the center of a triangle formed by the shadowy Thing — the Tempter of man — and *Hesperina*, then he spake:

" 'I, *Otanethi*, the Genius of the Temple, Lord of the Hour, the servant of the Dome, am sent hither to thee, O *Hesperina*, Preserver of the falling; and to thee, dark Shadow (the Tempter of Man), and to the blind gropers of the Night and gloom. I am sent to proclaim that man ever reacheth ruin or Redemption through *himself alone* — strengthened by Love of Him — self-sought — reacheth either Pole of Possibility as he, fairly warned, and, therefore, fully armed, may elect. Poor, weak man! — a giant, knowing not his own tremendous power! — Master both of Circumstances and the World — yet the veriest slave to either! — weak, but only through *ignorance of himself*! forever and forever failing in life's great race through slenderness of Purpose! — through *feebleness of will*! Virtue is not virtue which comes



not of principle *within* — that comes not of will and aspiration. That abstinence from wrong is not virtue which results from external pressure (by force of man-made laws) — fear of what the speech of people may effect! It is false! — that virtue which requires bolstering or propping up and falls when left to try its strength alone! Vice is not nice, but weakness that springs from within, which is the effect of applied force. Real vice is that which leaves sad marks upon the soul's escutcheon, which the waters of an eternity may not lave away or wash out; and it comes of settled purpose from within and is the thing of will. The virtue that has never known temptation *and withstood it* counts but little in the great Ledger of the Yet to Be! True virtue is good resolve, better thinking and action best of all! That man is but half completed whom the world had wholly made. They are never truly made who fail to make themselves! Mankind are not of the kingdom of the shadow, nor of the glorious realm of light, but are born, move along and find their highest development in the path is bounded on either side by those two eternal diversities — the *light*\* upon one side, the Shadow (Tempter) on the other.

" 'Life is a triangle, and it may be composed of sorrow, crime, misery, or aspiration, wisdom and happiness. These, O peerless *Hesperina*, are the lessons I am sent to teach. Thou art here to



\* *Hesperina*, symbol or angel of *Light*: "Around her brow was a coronet of burnished, rainbow hues; or rather the resplendent tints of polarized light. In its center was the insignia of the Supreme Temple of the Rosie Cross — a Circle inclosing a triangle — a censer on one side, an anchor fouled on the other, the centerpiece being a winged globe, surmounted by the trine and based by the watchword of the Order, 'TRY,' the whole being arched with the blazon 'ROSICRUCIA.' "

Man is constantly surrounded by the *three*: The *Shadow*, or Tempter; She of *Light*, the Guide and Prompter to goodness, and the Stranger, *Otanethi*, the Instructor. The mass know and feel nothing of this. The Acolyte, the true seeker after things spiritual, gradually becomes aware of it through the conflicts *within*.

*Rosicrucia* can teach only in parables and by paradoxes. The plainer the words, the more confused the sense. The Soul learns by feeling and obedience, not by the letter.



save souls, not from loss, assailing or assoilings from without, but from the things *engendered of morbid thought* — monstrous things bred in the cellars of the soul — the cesspools of the spirit — crime caverns where moral newts and toads, unsightly things and hungry, are ever devouring the flowers that spring up in the heart-gardens of man — pretty flowers, wild, but which double and enhance in beauty and aroma from cultivation and care. We are (ever) present to waken the wills of men; thou to arouse a healthy purpose and a normal action; and the Shadow is here to drag men to perdition. Man cannot reach heaven save by fearlessly breasting the waves of hell! Thou mayst not act directly upon man or woman, but art at liberty to effect thy purpose through the instrumentality of DREAMS! And thou,' addressing the Shadow, 'thou grim thing — Angel of Crime — monstrous offspring of man's begetting — thou who are permitted to exist, art also allowed to flourish and fatten on human hearts: I may not prevent thee — dare not openly frustrate thee — for this it is decreed. Thou must do thy work. Do; thou are free and unfettered. Do thy worst, but I forbid thee to appear as thou really art before their waking senses, lest thy horrible presence should strike them dumb and blind or hurl will and reason from their thrones. Begone! To thy labor, foul thing, and do thy work also through the powerful instrumentality of DREAMS!'

"Thus spake the genius of the order and the hour; and then, turning, with outstretched arms, with tearful mien, spoke: 'Mortals, hear me in thy slumber. Let thy souls, but not thy senses, hear and understand. Behold, I touch thee with this magic wand of *Rosicrucia* and with it wake thy sleeping wills. Thus do I endow thee with the elements, attention, aspiration and persistence — the seeds of power, or resistless might, which will, if such be thy choice, enable thee to realize a moral fortress capable of defying the combined assaults of all the enginery circumstance can bring to bear against thee. The citadel is will. Intrenched with it, thou art safe. But beware of turning they assaulting power against thyself. Will, normal, ever produceth good; abnormal, it hurls thee to the bad! Remember! Wake not to the external life, but in they slumber seize on the word I whisper in thine ears. It is a magic word, a mighty talisman, more potent than the seal of Solomon, more powerful then the Chaldean's wand, but it is potential for ill as for good. See to it, therefore, that it is wisely used. The word is "TRY!" As thou shalt avail thyself of its power, so be it unto thee. I now leave thee to thy fate and the fortunes that may befall thee.'



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# SEXUAL MAGIC

*by Pascal Beverly Randolph*

*Translated, Edited and Introduced by*

**Robert North**

This is the long awaited classic by the mysterious 19th century Adept, Pascal Beverly Randolph. Randolph is credited with being the first overt spokesman in the west for the ancient sexual gnosis, hidden for centuries in many layers of symbolism. He lifted the veil from this knowledge and taught it to the members of his Brotherhood of Eulis, by means of this book and personal instruction. His teachings were powerful influences on the founders of both the Golden Dawn and the O.T.O., as well as a host of other occultists throughout Europe and America.

Randolph's life is shrouded in mist and shadow, as he moved wraithlike through the courts, capitols and lodges of the western world. Friend and confidant of Kings, Presidents and Magi, his life and legend are reminiscent of the Count de St Germaine.

His published writings include many volumes. Yet there is a sense of disguise in all that he wrote, as if he were concealing a secret. That secret is finally available in English. Previously limited to sixty copies, privately passed to members of his Order, *Sexual Magic* is his greatest and most revealing work.

Sensitively translated, with an excellent biographical sketch by Robert North, this is one of the most important publishing events in the magical literature of this decade. Quoting North from his Introduction:

*If we consider that Randolph's Rosicrucian and Ansairitic teachings form the basis of modern magical tradition and that they were written some twenty-five years before the founding of the Golden Dawn, his death bed confession may be seen as the key to the origin of modern magic!*

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